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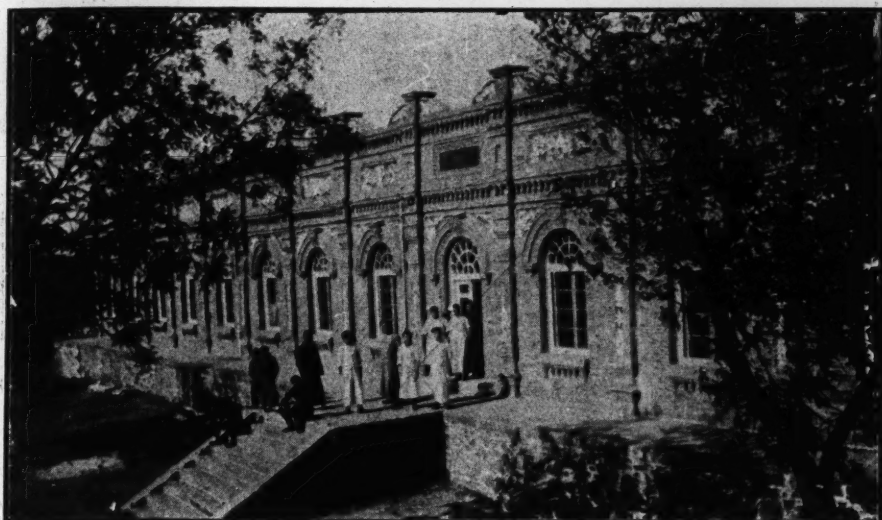
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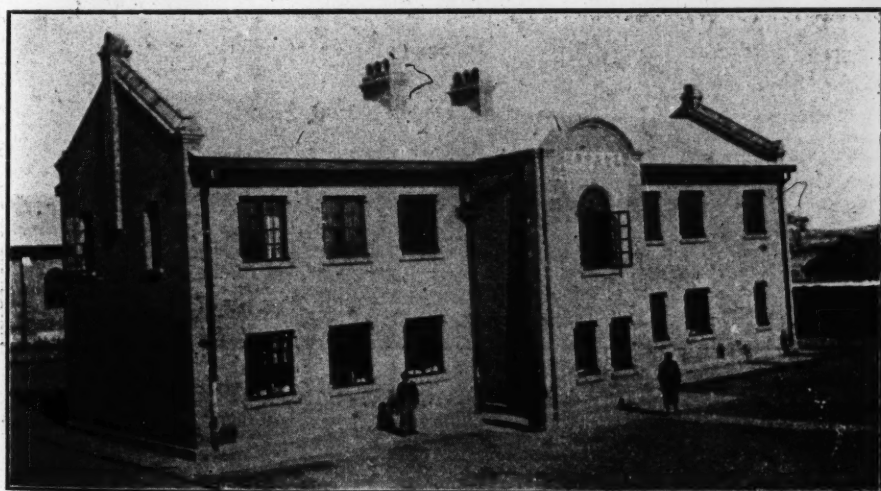
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SUNDAY SCHOOL KINDERGARTEN INFANT CLASS DRAWING, FAKUMEN, MAN.

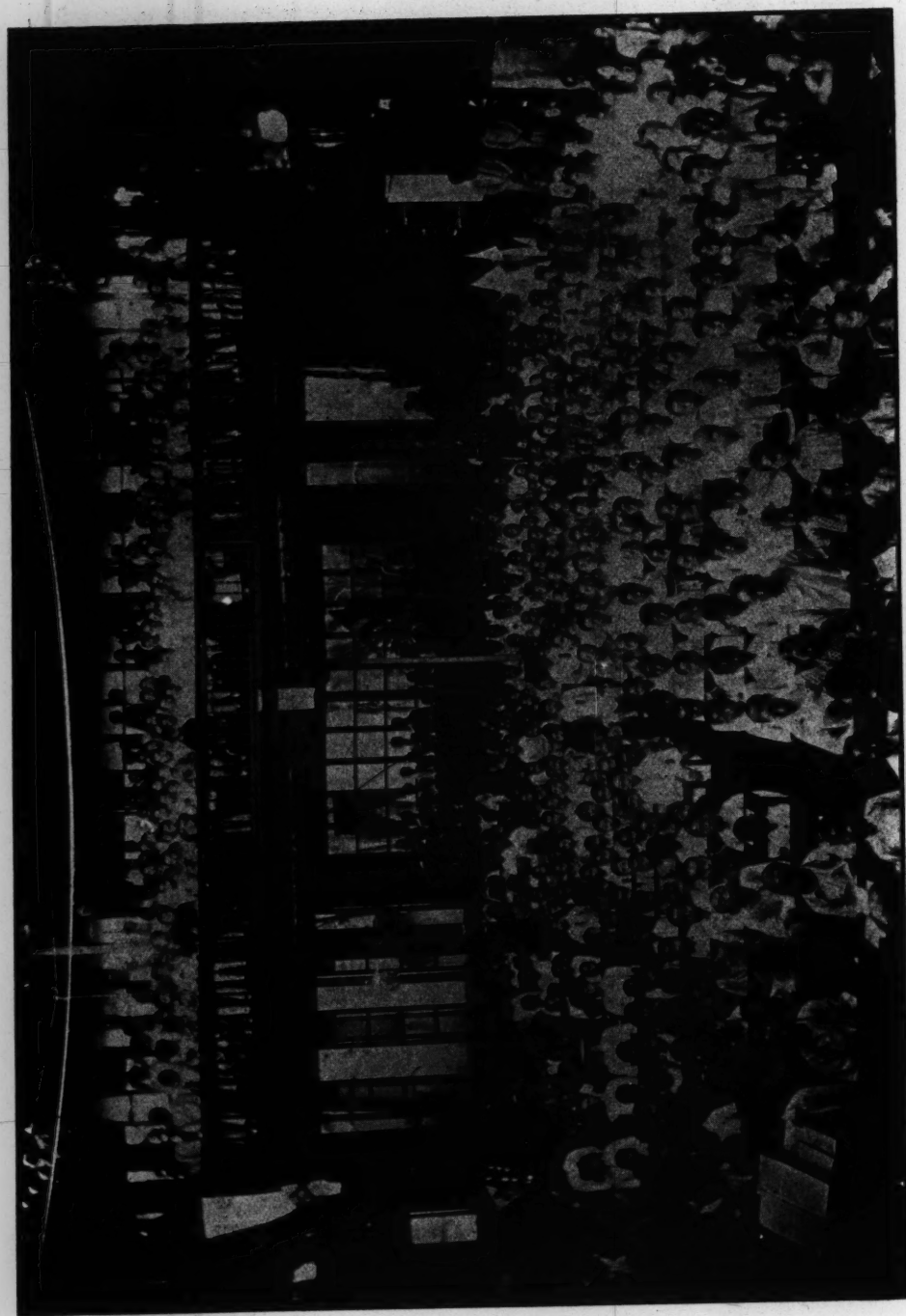


NEW BUILDING FOR CHINESE PUBLIC HOSPITAL, FAKUMEN, MAN.



CHRISTIAN MIDDLE SCHOOL, FAKUMEN, MAN.

See "Manchuria in 1914."



SUNDAY SCHOOL RALLY, CHEKIANG CLUB, 1914.



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VOL. XLVI

JANUARY, 1915

NO. 1

Editorial

Our Special Number.

THE present issue of the CHINESE RECORDER is a special one in number of illustrations, size, and contents. The articles are widely though not exhaustively representative. Reliable statistical summaries under present conditions are unobtainable. We are looking to the China Continuation Committee to solve this problem. The articles, however, are specific reports from men engaged on the firing line of mission work. The progress indicated is clear and definite. It is evident that the work, be it educational, medical, or evangelistic, centres around the preparation of Chinese workers. This concentration on the part of the missionary body on the training of the Chinese does not militate against its evangelistic purpose and tends to greater general efficiency. The increasing activity of Chinese Christians is a prominent feature. Progress in self-support also is evident. We hope in the near future to investigate this more definitely. In some centres the movement for co-operation—as, for instance, in the Yangtze Valley and Canton Province—appears to be at a standstill: in Fukien and West China, however, progress has been most marked. It is significant that the outstanding events in evangelistic work during 1914 have been those conducted on a basis of careful organization and wide co-operation.

Evangelistic Work.

A FEW features of the evangelistic work as touched on in these articles are worthy of special mention. Among these the definite progress made in reaching the long neglected Moslem population of China calls for thanksgiving and an appeal for increased support. Possibly the most prominent feature of evangelistic work in general is the change in the attitude of the gentry and influential people of China. This is frequently referred to in the articles. Not only do they show a greater tolerance towards Christianity, but there have been many instances of sympathetic recognition and assistance of evangelistic campaigns and Christian institutions. We may say that Christianity is now a positive force in the ranks of all classes of people in China. Another outstanding feature of evangelistic work is the development of plans for the nurture of Christians. Summer Bible schools are on the increase. The Sunday School as a feature of evangelistic work is developing rapidly. The war has not so far affected the use of the Sunday School Lesson Notes. In 1911, 27,000 of these were issued weekly: according to the last report this number had increased to 80,000 a Sunday. The increasing use and distinct emphasis on the need of pedagogical methods of teaching are prominent. Many men are engaged in special Sunday School work. There are also several Chinese Sunday School secretaries.

* * *

Medical Work.

WHILE we have no special article dealing with medical work, we are glad to be able to add a few encouraging facts showing the general progress made throughout the year. There has been a marked improvement in the number of training schools for nurses, both male and female. There is a stronger realization on the part of medical missionaries in China that their most pressing duty is to train efficient Chinese medical workers. A clear distinction is being made between graduates from well equipped medical schools and helpers trained only in hospitals. There has been a strong movement to eliminate, as rapidly as possible, poorly trained medical students. The Nurses' Association of China has made progress towards the co-ordination and standardizing of the work at the various hospitals. Progress in the development of efficient nurses has been marked during the past year. The outstanding needs of this branch of work are: first, more men to translate medical textbooks into Chinese; second, more

extensive propagation of sanitary and hygienic principles amongst the Chinese; third, more efficient manning and equipment of present hospitals, dispensaries, and medical students.

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**Some Important
Tendencies.**

THERE is a strong movement in China in the direction of more efficient mission organization and the concentration of executive responsibility. The London Missionary Society and the Missions of the American Board are moving away somewhat from over emphasis on individualism towards organization which will work through committees aimed to co-ordinate the work more. This is also decidedly true of Northern Baptists and even the Missions of the Southern Baptist Convention have under consideration certain matters tending in the same direction. Then there is also concentrated and systematic study of the work of various phases of mission work as a whole. The results of such a study of the requirements of the educational missionary have been put forth by a special committee on the preparation of educational missionaries. The Language Study Commission which, in November of last year, visited seven centres where the study of the language is being carried on by missionaries is another instance of the same tendency. Their report should throw light on the general problem of the training of missionaries. Such movements are bound to result in greater co-ordination in the work of Missions as a whole. With regard to the problem of producing and distributing Christian literature plans are also under consideration for co-operative effort. Just what form these plans will finally take cannot yet be said, but we may confidently look for development, during the coming year, that will put the work of Christian literature on a more efficient basis.

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**Educational
Work.**

THE short article by Dr. Gamewell serves to show that the China Educational Association is endeavouring to bring about a balanced system of mission schools by laying emphasis upon the need of well equipped primary schools. There is a feeling abroad, also, that an increase in the number of colleges and universities might well wait until we have more workers for those which exist. Progress in the co-ordination of our school work is indicated in the appointment of two district superintendents of schools—one by the Southern Methodist Mission and

another by the American Presbyterian Mission. The West China Christian Educational Union has for some time had a secretary giving his time to the development of educational work in that section. It should be noted, that while definite data thereon are not in hand, yet much of the present activity in the Chinese Church is due to the presence of those who have been through mission schools. There is also increasing activity on the part of modern trained men in respect to the educational system of the Chinese Government. Some of these leaders are Christians and the product of mission schools in part. A significant Educational Conference is planned for 1915 to meet in Tientsin, to which three Chinese educational workers will be sent as representatives from each province. The first college for teachers in normal and middle schools is to be started in Nanking during the current year. Mission schools should take steps to keep in close touch with these movements.

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The Great Needs.

WHILE there has been a decided change of emphasis with regard to institutional and evangelistic work there is still great need for further emphasis on the main purpose of mission work. Dr. E. D. Burton in an article in the October number of the *International Review of Missions* on "The Findings of the Continuation Committee Conferences in Asia on Education," remarks "In China no conference expressly mentions either conversion or permeation among the purposes for which schools are maintained." Mr. Sidney Clark, who has visited most of the large mission fields, in an article in the same magazine on "Is Foreign Mission Work out of Balance?" says, "For it is not overstating the case to say that many missionaries are forgetting how to evangelize. And the lost art must be recovered, for world evangelization has hardly yet commenced." These utterances show the need of mission work in China with regard to its main function. Another outstanding need is that Chinese Christians should have a deeper realization of the part they should play in the future propagation of the Gospel in China. The Chinese Church does not yet recognize its responsibility nor feel its own power in this regard. Again, there is need of more co-ordination between the various phases of mission work in China. The work of Missions should in its main features move as a whole. The day of individual missionary effort and isolated Missions is passed. The co-ordination and organiza-

tion of the missionary body in China does not approach in size and is certainly no more intricate than that of any big trading concern in the United States. The chief need of educational work is more concentration. We need a complete system of schools that will serve all our mission work. A few definite fundamental principles need to be thought out and accepted by us all. Are we, for instance, to do all we can to educate China as a whole? Judging from the expressions heard in the Continuation Committee Conference in China and the recommendations made in the Findings, the idea of a large section of the missionary body is that the responsibility for educating China is upon us. Another question, however, which needs to have more emphasis is: Ought we to have in connection with our mission work a complete system of schools to train primarily the Christians and be the nucleus of a system of Christian education to be carried on by the Chinese Church? The present situation wherein all kinds of apparently limitless demands for money are being sent home is, to say the least, confusing to those at home. The intensive development of educational work is its outstanding need.

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**Devotional
Literature.**

The following from an article in the October 1914 issue of the *International Review of Missions* by Dr. Joh. Warneck, is significant.

"Our converts are in danger of appropriating Christian terminology, the 'language of Canaan,' and availing themselves of it in phrases which seem very pious and yet are for them forms of speech and not the natural expressions of their own spiritual life. The literature supplied by us should powerfully aid in this contest with those heathen traditions peculiar to each people and which are so subtly operative in their effects. According to my experience the devotional literature supplied by the missionaries is in many cases too European, occupying itself too little with those things which of necessity trouble the young converts and calling insufficient attention to the peculiar dangers in their path. For this reason it is in my judgment not well for us simply to translate good American or European literature. We ought to give the converts more than translations, namely books which are written in recognition of their special needs and with sympathetic understanding of the questions which trouble their souls and the difficulties which obstruct their path. It stands to reason that a Chinese convert needs different devotional books from an Englishman, and the best which Germany or America offers in this respect will not speak to the converted negro of what his soul requires after its deliverance from the lowest idol worship. He who writes devotional literature

in the mission field must be in intimate contact with the inner life of those for whom he writes."

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**The War and Mission
Work in China.**

It has been suggested to us that an article on the probable effects of the war upon mission work in China would be very timely. The suggestion is a good one. Up to date, however, the data that might form the basis of such an article are too indefinite. Furthermore, the effect of the war upon mission work has not been as great as was anticipated. A philosophical discussion of the relation of the war to Christianity is hardly within our province, for mission work in China is still going on and we have hardly adequate space for the many excellent articles thereon we have been able to secure. While the first fears with regard to the effect of the war upon mission work have passed, we are not yet in a position to venture a prophecy that in this respect the war has done its worst. We have been able to gather a few facts that will throw light on the present situation and furnish food for thought and subjects for prayer with regard to the future. In the U. S. A. the situation is well summed up in the Quarterly Bulletin of the Home Department of the Board of Foreign Missions of the Presbyterian Mission in these words.—"There is no reason to anticipate that the ability of the American people to maintain their missionary work has been or is likely to be seriously impaired." Of course the American Mission Boards are planning cautiously. The Y. M. C. A. is engaged in a special campaign to complete the budget for 1914. With regard to the continental societies, which naturally have been hardest hit, the situation has not changed greatly: in the case of some of them the situation will likely become acute, and necessitate after the war a tremendous burden of reconstruction. The China Continuation Committee is from time to time receiving funds which, in accordance with the wishes of the donors, are given to certain mission societies to assist them over the present strain. The effect upon British mission societies has in general been less than was anticipated. The London Missionary Society reports that the situation is at present satisfactory. Beyond the failure to secure passage for new missionaries, owing to the commandeering of ships by the British Government, the China Inland Mission has not felt any marked effect of the war upon their funds or work. The Church

Missionary Society likewise, while endeavouring to economize, is proceeding without any set-back to the general work. The Baptist Missionary Society, however, has ordered a 25 per cent. reduction in all expenditures for 1915, which will necessitate considerable readjustment of their work. The contributions from the British section of the World's Sunday School Union have fallen off, and the China Sunday School Union has been compelled to look to the American section to make this good. The Christian Literature Society and the tract societies are having to economize also. But taken in general the situation is encouraging. Such reductions as are necessary will tend to stimulate the Chinese section of the Church in China. In the article on work in Canton there is special reference to the way the Chinese Christians have already responded. Affairs in general will need to get much worse before the situation will in any sense approach the character of a set-back of mission work in general. The *Mission Field*, the organ of the Reformed Church in America, suggests that the "war almost necessitates a great evangelistic effort throughout the non-Christian world." The idea of this is to off-set the danger that exists of a mis-interpretation of Christianity.

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**A Word to Present,
Past, and Future
Subscribers.**

In our last issue we referred to the wide range of subjects of vital interest to the missionary body to be treated in our pages during the year on which we have entered. We would like to emphasize the present and future value of the RECORDER to the missionary in China, in view of the fact that a good percentage of those who drop their subscriptions or fail to subscribe at all, do so because of their arrangement to read some other friend's RECORDER, or may be to share in the payment of a subscription. The cost is too small to run the grave risk of future chagrin at not having taken the earliest opportunity of keeping a file of the RECORDER. The RECORDER is the only paper of its kind in China.

Some subscribers have recently had to drop the RECORDER through financial stringency. Perhaps some friend, not so affected by war conditions, seeing this, might like to help such to keep their subscription and interest alive. Some others have taken the magazine for one year only. The January number is not being sent them, but should they, in some way, catch sight of this notice we would like them to know that for a month or two we will print extra copies in case they wish to join in later.

By an unfortunate error on page 50, W. W. Warren was printed instead of G. G. Warren.

The Sanctuary.

"The effectual, fervent prayer of a righteous man availeth much."—St. James v, 16.

"For where two or three are gathered together in my Name, there am I in the midst of them."
—St. Matthew xviii, 20.

PRAY

For the mighty working of the Holy Spirit of God in the hearts of Chinese Moslems (p. 11).

That the Chinese Church may grow in love sufficiently to be able to meet the call to evangelize the Moslems (p. 11).

That more missionaries from home and more of those already in China may be set apart for work among the Moslems (p. 12).

For a better balancing of missionary educational work by strengthening that done in the elementary schools (p. 13); the continued improvement in these schools in Shantung (p. 33), and for more and better trained teachers in those in Kiangsu (p. 36).

For a closer contact between the mission and government schools (p. 13) and that the effort of the Kiangsu Educational Association to bring this about may be successful (p. 14).

That the Bible classes now forbidden in government schools may again be allowed (p. 28).

For more industrial teachers in Kiangsu (p. 36).

For more co-ordination between the different branches of work in Fukien (p. 44).

For spiritual awakening in the Church in Manchuria (p. 16), in Shantung (p. 31), in Fukien (p. 44), and in Kwangtung (p. 45).

For more efficient Chinese pastors and other Christian workers in Manchuria (p. 17), in Shansi (p. 20), in Chekiang (p. 40), in Kwangtung (p. 46) and in Szechwan (p. 53).

That the Chinese pastors and Christian workers may have their needs fulfilled and be capable of most efficient service (p. 31).

That the opening given by the increased easiness with which audiences may be attracted now may be used for the advance of Christ's Kingdom (p. 29).

For more direct evangelism in Kwangtung (p. 47).

For more work and more prayer in Anhwei (p. 49).

For advance in Yunnan—a great advance—and that the tide of idolatry lately encouraged may successfully be stemmed (p. 60), and for strength to stand firm against all temptation to idolatry in Shansi (p. 18).

For more foreign workers in Shansi (p. 20) and in Yunnan (p. 59).

For more hospitals and medical workers, and for more work for women and girls in Shansi (pp. 20, 21).

For needed "machinery" in Manchuria (p. 17) and in Chekiang (p. 40).

For more effective systems of training and instructing enquirers in Chekiang (p. 41).

For a greater spirit of initiative on the part of the Chinese in Shansi (p. 21).

That many of China's leaders may be brought into touch with Christian work (p. 27).

That some successful method may be found for the wide distribution of Christian literature (p. 36).

GIVE THANKS

That so much has been accomplished in the past with such inadequate agents so imperfectly trained (p. 23).

For the altered conditions which give openings hitherto unknown—everywhere (p. 29); especially in Chekiang (p. 36), in Fukien (p. 43), and Shantung (p. 30).

That the blood of the martyrs has once more been the seed of the Church—as in North China (p. 29).

For the help found in the large number of new buildings added during the past five years in Fukien (p. 42).

For the large increase in Church membership this past year in Shansi (p. 18).

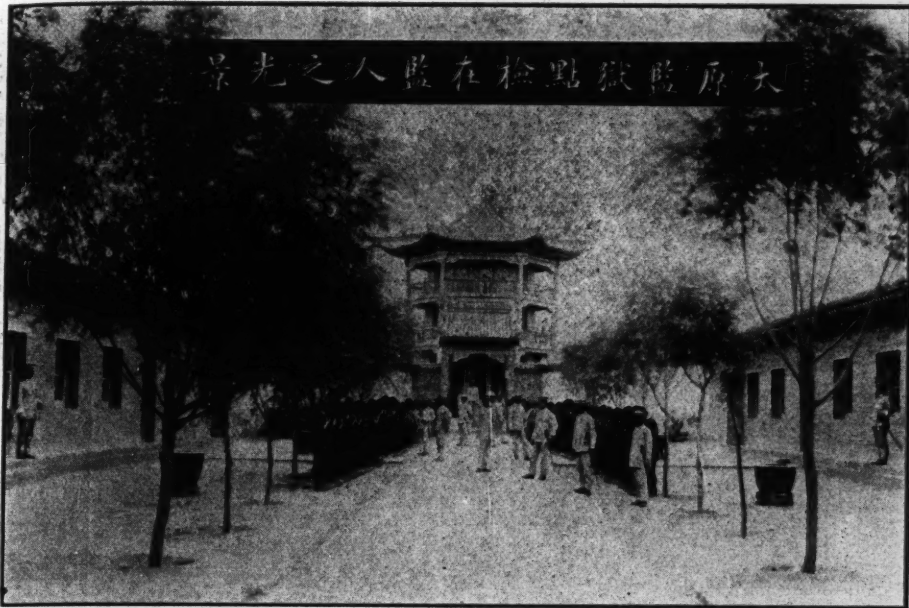
For the example of interest and enthusiasm shown by one man in Peking who has given thousands of Testaments and in other ways borne witness (p. 24).

For the witness of a prominent general in the army in Peking, of love as embodied in the teaching and words of Christ (p. 24).

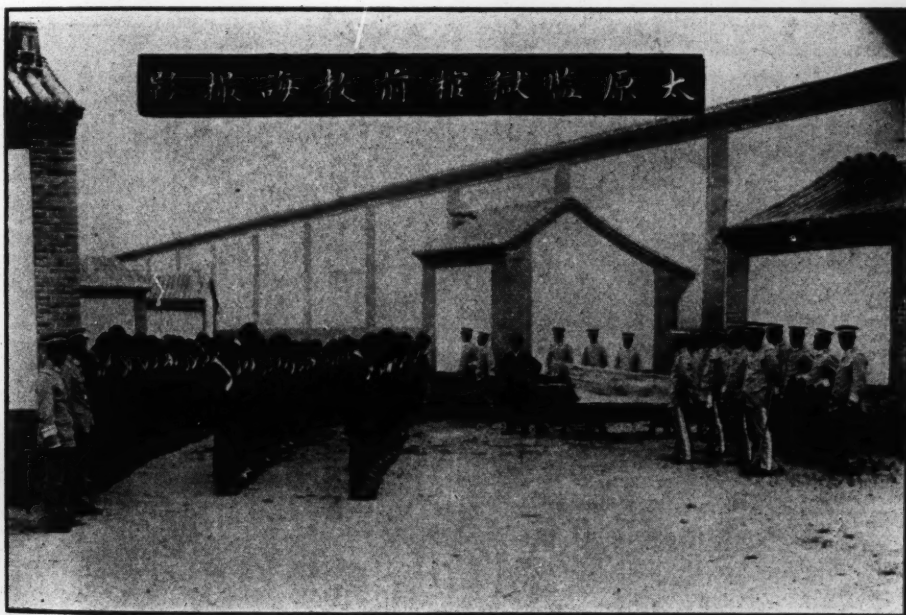
For increased generosity in giving for churches and chapels on the part of the Chinese (p. 39) and for self-support in Kwangtung (p. 45).

For the increase in number and efficiency of day schools in Chekiang (p. 37).

For the assumption of leadership and development of initiative among the Chinese in Fukien (p. 43) and Kwangtung (p. 45).



I. The missionaries have been invited to preach to the prisoners regularly.



II. The government lecturer warning the prisoners after an execution.

THE MODEL PRISON, TAIYUANFU, SHANSI.

See article on "Progress and Needs of Mission Work in Shansi."



NORTH CHINA MOSQUE.



"BEAUTIFUL FOR SITUATION" (NORTH CHINA MOSQUE).

See article on "Among Chinese Moslems."



Contributed Articles

Among Chinese Moslems

F. H. RHODES.

IN the work among Chinese Mohammedans can "progress" be reported? Yes, thank God, it can. Are there any "pressing needs?" Certainly there are pressing needs, and we should face them. But since the editor asks for a short paper, we must be brief.

PROGRESS.

1. This difficult but encouraging work may now be said to have a status in China. For long enough this work, like an uncared-for orphan, has been knocking at our doors, seeking a home, and claiming attention. Now, in the providence of God, work among Chinese Mohammedans is entering into its own rightful position; the burden so long neglected is being cheerfully shouldered; and the task each of us piously hoped someone else would attempt, is being prayerfully faced by not a few missionaries. No list has been, or is likely to be, published, giving the names of such workers: we can, however, speak with thankfulness concerning one hundred such men and women, and doubtless there are many more definitely attempting to reach the Moslem people in this land. "To God be the glory, great things He hath done."

2. As missionaries, we know the field better than ever before. In the past, data concerning the problem of Islam in this land were not a little perplexing. What *was* known, *was so little* known, while the great unknown was too often—like our early days' maps of Africa—filled in with "general information" more or less inaccurate. Now we see things more clearly, and know the field better. Not a few missionaries (had they the time to spare) could to-day fill in their own maps with facts concerning the Moslems in their districts. It is a real sign of progress when we know our field.

3. We know our Moslem neighbours to-day better than ever before. We respect them; we sympathize with them; and, for Christ's sake, we love them. The more we know of

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

their cast-iron creed, and their man-made religion, the more we desire to help them. "We have found the Messiah." He has found us and we see clearly our Moslem friend's great need, "Christ, and Him crucified." We also know that it is not true that all Moslems are satisfied and confident in their own religion. The response that some make to a sympathetic, prayerful approach puts our weak faith to shame. Yes, we now know our Moslem neighbours better, and we wonder why the Church of Christ has so long neglected them.

4. The Mohammedans are beginning to know *us* better. This is essential if we are to be a help to them. From different parts of the field evidence is forthcoming that some Moslems are beginning to recognise a 'friend,' rather than a 'propagandist,' in the Christian missionary. This is all to the good, but we need to be watchful that such friendship does not lead to the veiling of the "glorious Gospel of Christ." So long as the truth is spoken in love, the straighter we are where the Gospel is concerned, the more highly will the Moslem value our friendship, and the sooner will he be led to see his own need.

5. Individual Mohammedans are stretching out their hands to followers of the Lord Jesus Christ. The old cry—so full of pathos—"Come over and help us," is ringing in our hearts to-day. Inaudible to the outer ear it is true, but clear, and increasing in urgency as we note their attitude, and recognise "the signs of the times." It would not be wise to write more fully concerning this important progress; correspondence proves it to be a fact. We may perhaps be permitted to refer to one feature of this progress: requests from individual Moslems, asking for Christian literature, have come to hand from six provinces. The writers are personally unknown, their correspondence is of recent date, and their appeal is heart-searching. The words of one such request may be given here in order to stir up our zeal, and quicken our faith:—"Will you send any books you have containing the doctrines of the Christian religion, in order that I may choose that religion which is true?" Under whatever circumstances the words were written, they constitute a clear call to Christian workers.

6. Chinese converts from Islam are witnessing to the Lord Jesus Christ among their own people. We know of at least six such native workers. One of these men, whose ances-

try for several generations were well-known Mohammedans, himself at one time a student for the position of Mullah, spent some time this summer in visiting neighbouring Mohammedan centres. "He visited several cities, and gained access to several mosques. The books and tracts he carried with him were gladly received, and to the assembled mullahs and students the very words of Christ were read. As opportunity offered, he preached to these leaders of Islam, and his message was this . . . this same Jesus whom you recognise as one of the Holy Men, is very God of very God, and the Saviour of the World."

7. Requests for prayer on behalf of individual Moslems, and for the work among this people generally, have come from workers in nine provinces. Baptisms of individual converts—earnest of the coming harvest—have been reported (during 1913-1914) from some eight provinces. Surely God is visiting this long-neglected, but important element in China's millions, and calling out from their midst "a people for His Name."

PRESSING NEEDS.

1. More prayer for the whole work among Mohammedans. "There are dormant buds all around us; secret believers who dare not show themselves yet, waiting for a breath of Pentecost. We cannot wish that they should be set free in any other way." We need to earnestly pray for the mighty working of the Holy Spirit in these Moslems' hearts.

2. The Chinese Church needs a baptism of love to prepare it for the great work waiting among the Mohammedans. "It is still true," said a worker of wide experience and mature judgment in a recent conversation with the writer—"it is still true that the Chinese Christians are unwilling (as a rule) to work among Mohammedans." Is it not possible that our faithlessness concerning this people—a faithlessness the whole Church of Christ needs to confess—has influenced our Chinese fellow-believers?

3. We need a holy boldness to enable us to enter the many doors "nailed open" in the providence of God. It is perhaps inevitable that there will be some good brother "Ready-to-halt," who will proceed to pour cold water on any suggestion of a forward movement. He will tell us, "This is not the time to advance; rather should we retrench, and prepare for the 'lean years' that may follow this great world

conflict." But when God's call to "Go forward" is sounding, are we not on rather dangerous ground when we stop to hear what "Ready-to-halt" has to say? Has the Almighty not foreseen this world crisis? Has He not definitely forewarned concerning these very days? Are His resources at stake because earthly securities are trembling? Is it not a fact that, "the great Missionary Societies of the Reformed Churches were founded amid the throes of European war?" (Weitbrecht). Does the policy of 'Advance' necessarily depend on "foreign funds?" The thrilling story of God's work through the Korean Christians, and the same mighty power at work among the West China aborigines, convey lessons of deepest import as we consider financial supplies! The Gospel has been carried by the Christian tribesmen far and wide over the mountains in West China; mainly at their own cost they have carried the Gospel to men speaking other dialects, requiring at times the services of an interpreter; from their lonely districts the Gospel of Christ has "sounded out" far and wide even as was the case with the Thessalonian church. The appeal for a return to New Testament principles, an appeal which is carrying conviction, and daily growing in insistence, should be prayerfully considered by all workers attempting the evangelization of the Mohammedans. A spontaneous testimony freely given will carry weight with the Mohammedan to a far greater extent than we have perhaps anticipated.

4. We need the help of more missionaries on the field, as well as new workers from home. We appeal to friends now weighing the pros and cons, to join the ranks, and to share in the joy of making Christ known to this neglected people. "The Gospel of (our) Salvation" is just what they need. The crumbs spared to these hungry souls will not impoverish the native believers: the spiritual life will be all the fuller and richer; the church will learn her lesson; and the example you set may lead to self-sacrifice, which is so essential to a vigorous growth in the Chinese church.

5. We need more missionaries set free to specialize in this work. Some are now contemplating this step: we appeal to the Home Boards, and to the Field Committees, not to withhold their consent. Work among Mohammedans in China is just in its infancy; the great need of these men, women, and children, bound in Islam's chains, calls for more sympathy,

more prayer, and for a fresh consecration to the Lord Jesus Christ who has set before His church this "open door."

"One step thou seest—then go forward boldly,
One step is far enough for faith to see:
Take that, and thy next duty shall be told thee,
For step by step thy Lord is leading thee.

Stand not in fear, thy adversaries counting:
Dare every peril save to disobey:
Thou shalt march on, all obstacles surmounting,
For I, the Strong, will open up the way."

("As thou goest step by step I will open up the way before thee." Prov. 4. 12.)

Educational Work: Progress and Needs

FRANK D. GAMEWELL.

AN adequate estimate of the progress and needs of educational work manifestly cannot be covered by an article limited to a few hundred words, but we would call attention to some encouraging facts.

The increasing conviction that the higher phases of education have occupied thought to the exclusion of the fundamentals has found expression in a definite campaign for elementary education, in which the Educational Association of China is seeking to co-operate. The crystallization of this conviction in a definite program is a hopeful sign. The desired results will only be obtained by persistent effort often under discouraging conditions, for at the foundation of better elementary schools must be better school teachers, and this demands better provision for teachers, in all of which there is a time element.

There is widespread recognition of the evident truth that mission schools can at best hope to educate only a limited number, and that the great work of education in China must be done by the Chinese, either under the government or through other Chinese channels.

Mission schools should be model schools. We have been keenly conscious of the need of contact between mission schools and government schools. The problem of bridging the existing chasm has taxed the thought of all. Its promised solution for the province of Kiangsu would seem to be found in the very encouraging action of the Kiangsu (Government) Educa-

tional Association which has taken the initiative in this matter and has appointed an Information Committee whose object is thus defined :

"The chief function of this committee is to create a better understanding and to promote a cordial relationship between the Association and foreign educational institutions in this province."

We hope that the success of this movement may stimulate action in other provinces.

In an expanding work the material equipment is perhaps never fully met, but there has been much activity in many educational centers in providing necessary buildings. While there are instances where more adequate material equipment is demanded we believe that in the main the emphasis should increasingly be placed on the training of teachers and improving the quality of the work done from the elementary schools upward. This statement is not intended as a reflection on work already accomplished. Progress seems to demand successive emphasis of successive phases of the work. The ideal would be to carry every interest forward with due emphasis of each. In the actual achievement, however, the mind tends to become overshadowed by the work in hand. This has been true to some extent regarding the necessary material equipment. Taking China as a whole we believe the emphasis should be increasingly placed on an improved quality of work from the foundations up, having especial reference to the equipment of teachers, both Chinese and foreign.

Manchuria in 1914

F. W. S. O'NEILL.

"**T**HE most striking progress in Manchuria has been backwards, but if it has been to as much purpose as General Joffre's masterly retreat, why, it has not been vain." Such is the estimate of our position by a senior Scot. Though in 1913, 1,748 were added to the Presbyterian Church by baptism, that figure represents a smaller proportion of the total membership (which is now 25,942), than in any of the last nine years. At our last Synod 17 out-stations were reported closed. Out of 60 Kirk Sessions, only 13 support their own pastors.

I.

Nevertheless, there are lines of progress to be noted.

1. The Danish Lutheran Mission is steadily advancing towards closer co-operation with the Presbyterians. Manchuria can now be fairly covered between us. How inconsiderate, therefore, is the action of an uninvited Mission which, not by the door of comity, has stolen into the Lutheran sphere!

2. In the two provincial capitals, Moukden and Kirin, the Y. M. C. A. has taken a firm hold. In the third capital, Tsitsihar, a Y. M. C. A. is to be opened by the Danes. Fine sites have been given in Kirin, and the Governor is himself prosecuting a canvass for subscriptions. In other centres we have seven Student Institutes, mostly begun this year, under Chinese graduates of our Arts College.

3. There has been a marked advance in educational equipment during 1914. The new buildings in Moukden include the Theological College, the Girls' Normal College, and a dormitory block to accommodate 120 students for the Union Medical College. New middle schools were erected in Liaoyang, Chaoyangchen, and Fakumen.

In the Lutheran Mission, the experiment has been tried of conducting a women's industrial school, where in about two months poor women can learn to support themselves by needlework. For our Synod industrial scheme, the Chinese Christians have taken up shares amounting to over Mex. \$9,000. Recently the St. Nicholas School for Blind Girls, founded by Mr. and Mrs. R. T. Turley of the B. & F. B. S., came under the notice of the President of the Republic, from whom a gift of \$300 was received.

In order to co-ordinate all school matters in the Church, Synod has appointed a Board of Education, in connection with which a remarkable innovation indicates how changed we have become. One of the members of the Board, a young Chinese teacher of ability and spiritual power, is a woman!

4. Perhaps the clearest evidence of growth has been in the development of the Chinese leaders of the Church. Our governing body, the Synod, now contains a large majority of Chinese members, *i.e.*, pastors and elders. "Last Synod three-quarters of the speaking (and all to the point) was done by them, and the camaraderie was delightful." One result of the harmony between the leaders of both races is that the Independent Church movement commands almost no support

from the Chinese presbyters. In fact, the two Independent congregations in Manchuria seem to be moribund.

It is a sore point with us that the Lord's Day is so lightly appreciated. Not more than 40% of the members keep the whole day. This year an honorary Irish missionary, Dr. Elizabeth Beatty, issued a vernacular booklet on the subject. At the Synod she delivered an address which greatly stirred the Chinese. They asked for and obtained its publication.

Anyone who saw our printed Report of the 1914 Synod, with its sheets of careful statistics, would hesitate to regard our progress as being backwards, especially if, in addition, he was deluged with Pastoral Epistles on a variety of important topics. The total income for the year from Chinese sources was Mex. \$35,230, an increase of \$8,250 over the previous year.

One further line of advance may complete this sketch. The China Sunday School Union has given us a real uplift. To Mr. Tewksbury our sincere gratitude is due. Last summer, at the Peitaiho Training School, four Manchurian delegates were present. One of these, on his return, held a normal class for the district evangelists (he himself being the youngest), lasting for two weeks, and subsequently toured the district in the interest of the Sunday School. Still more significant—we have now some Kindergarten Sunday Schools. For example, in Fakumen Dr. Isabel Mitchell, assisted by 15 Chinese girl teachers, superintends 100 small heathen and Christian children.

II.

In the Church of the Apostles, where spiritual life was vivid and abounding, organization was slight. The Roman Church at its best shews that an elaborate ecclesiastical system may coexist with deep religious vitality. In Manchuria we need both. "I fear that, on the part of the Church generally, spiritual life never was lower"—is the judgment of our Nestor. The testimony of a second year man is no less staggering:—"As yet I have only met one Chinese Christian who impressed me with a real, sane, eagerness to win souls for Christ. . . . I expected at least the vigour of a new Church, and in this I have met with my greatest disappointment in China."

1. Our first need, then, is an awakening from the Spirit of God. Can this be achieved by organization? The Danes have "planned for a definite evangelistic campaign, that in the course of three or four years would cover all the cities and a

number of the larger villages." A committee of our Synod is arranging for an Evangelistic Campaign for students, to be held in the autumn of 1915 in Moukden and perhaps also Kirin. We are looking forward to having Mr. Eddy with us at that time.

2. We require some better machinery. At the top, our Church is well constructed. Yet even there we are a long way behind the example of Japan. Possibly before long, we may demit the control of all, including foreign, funds to joint committees of Chinese and Britons. It is as much the Chinese diffidence as British caution that delays this necessary consummation.

We are proud of our Synod, but not of our congregations. The women attend church better than the men. The congregational unit is too slack. Social service, friendly intercourse, esprit de corps,—in all these things our defects are culpable. How to collect a fair sprinkling of the members for a month's Bible training, as is done in Korea, is an unsolved puzzle. No more glaring need confronts us than that of men with the pastor's gift. Whether the seven Arts College graduates, who are Student Volunteers, if they fulfil their vows and study for the ministry, will make a change in this respect, we do not know. Certainly, the future is with the young people, of whom, owing to the increase of our schools, we have now far larger numbers than formerly coming to church. It may be that more schedules and index-cards would tighten the loose structure. But even without vexatious novelties or extraordinary upheavals, it would be possible, by sympathy, prayer, and discipline, to organize our splendid material into an Army of Salvation that nothing in China could defeat.

Progress and Needs of Mission Work in Shansi

H. R. WILLIAMSON.

SHANSI has an estimated population of close on 10,000,000 souls, for the evangelisation of which the responsibility is shared by five foreign missionary societies, viz., the China Inland Mission and its Associates, working the northern extremity, southern middle, and southwestern extremity of the province; the English Baptist Mission, occupying the capital city, surrounding district, and a line of

stations due north of the capital; the American Board of Foreign Missions, responsible for the district below the capital, and extending westwards to the Yellow River; the Church of the Brethren Mission, which has recently undertaken charge of the mid-eastern section; and the Tsechowfu Mission, which is working in the southeastern corner of the province.

These five Mission Boards have foreign missionaries resident in forty-six centres, which are fairly evenly distributed through the province in rough proportion to the native population, the district N. W. of the capital having very few workers but a sparse and widely scattered population. The total number of foreign missionaries in the province is 220, and there are probably double this number of Chinese fellow-labourers.

Qualified medical workers are in residence at eight centres, but well equipped hospitals are established at only five of these.

In addition to the general evangelistic work, elementary education for both boys and girls is undertaken by all Missions throughout the field, and schools of middle grade for both boys and girls are conducted at four centres. There is a large orphanage with industrial school attached at Saratsi; Bible schools for training male evangelists at Fenchowfu and Hungtung, and a training school for women workers at Hochow, and a branch of the Y. M. C. A. is established in Taiyuanfu.

According to latest figures received, there are about 4,500 baptised members of Protestant Churches in the province.

PROGRESS DURING THE YEAR.

The number of Church-members has been increased during the past year by an all-round average of 12%. The percentage of increase in some districts has been particularly large, amounting to as much as 40% in one or two cases. Most districts report an increasing willingness on the part of the people to listen to the Gospel message, but from one or two places comes the report that a reversion to idolatrous practices is notable. In the capital city and at many other centres throughout the province relations between the officials, educated classes, and the missionaries have shown a marked cordiality. The Military Governor attended the meeting held for prayer for peace in the church building, the Civil Governor and other prominent officials sending representatives. In Fenchowfu the missionaries were invited to take over the control of the government middle school there, and at the capital and in

several other cities missionaries have been invited to take English classes in the government schools. This work has led to very good results spiritually. Either at the schools, the Y.M.C.A., or Mission premises, Bible classes have been formed with an excellent attendance of students. Sinhsien reports two baptised during the year as a direct result of this work, while there and in Taiyuanfu there have been some twenty enrolled as enquirers. At Fenchowfu very large numbers of gentry have been gathered for regular weekly Bible study; at Taiku large temple premises have been placed at the disposal of the missionaries for lantern services; and at Kiangchow there has been much in the way of opportunity for reaching the educated and wealthy classes.

A scheme for federation of the foreign missionary Boards has been proposed, and the year has seen considerable progress in this direction. Representatives from four out of the five missions have discussed the proposals, and mutual agreement on several important points of united mission policy has been reached.

Co-operation between the foreign missionaries and Chinese has also been in the forefront. At Taiku all the out-stations are financed by a missionary society, into the treasury of which are paid the receipts from the Home Board and the contributions from the Chinese. Five of the six out-stations during the year have organised as independent churches, but are not yet on an independent financial basis. The Baptist Mission is also proposing to form an Advisory Council consisting of Chinese and foreigners to advise on many financial matters.

Closer union within the separate Missions has also had prominence in the year's mission policy. The C. I. M. has brought the various churches in particular districts into closer relationship with each other, and the E. B. M. is seeking to unite all the churches of its field.

One or two districts report new out-stations opened on the initiative of the Chinese church and entirely maintained by them.

In the medical mission department the C. B. M. reports new reinforcements for both of its stations; the E. B. M. has opened a new hospital at Taichow; the A. B. C. F. M. has completed the erection of new wards and a main building at Taiku.

NEEDS OF THE WORK.

From all parts of the province comes the cry for more efficient Chinese workers. The C. I. M. is tackling the problem seriously in its Bible training school at Hungtung, and the A. B. C. F. M. has established a preachers' training institute at Fenchowfu; Mr. Knight of the C. I. M. has also been rendering invaluable help with his district Bible classes and Summer School, but this great need is most inadequately provided for at present. In very few of the districts are there Chinese pastors, and until these are multiplied many times over the spiritual needs of our ten millions of souls must remain to a large extent neglected.

Until this need is met, there is obvious need for a better instructed Church membership throughout the field. For the most part our members are scattered in small companies in the many towns and villages, the spiritual instruction and guidance of these being in the great majority of cases dependent on one or two of the more prominent brethren. To give these local leaders sufficient satisfactory instruction in the Truth is one of the immediately pressing tasks which faces the Church in this part of the field.

Teaching work of this character must necessarily make great inroads into the time and strength of the foreign staff, and this only serves to emphasise our need of Chinese evangelists, teachers, and colporteurs to more widely and thoroughly carry the Gospel message to the all too much neglected villages and remoter districts.

It is only fair to point out, too, that in some parts of the province the number of foreign workers is altogether inadequate. For instance, in the S.E. corner of the province the Tsechowfu Mission has only one male European missionary for a district of 5,000 sq. miles.

Then our hospitals and medical missionaries are all too few. Apart from the inestimable value of this branch of work as a pioneering evangelistic agency, there remains the invaluable opportunity for a prolonged course of spiritual instruction in our hospitals, and as the few hospitals which are already established in the province receive patients from far and wide the importance and need of this department cannot be over-emphasised. The need for following up the discharged patients into their homes and villages is also great. If men and means

were forthcoming for this work we believe the permanent worth of the medical missions from the evangelistic standpoint would be increased manifold.

The needs of the women and girls in this province are most inadequately provided for. The number of girls' schools is very small, village work of this character being out of the question until capable and responsible teachers and guardians can be trained and sent out. Women evangelists to work in co-operation with the foreign lady missionaries are extremely scarce, and all round one's impression is that we are only on the threshold of women's work in Shansi. The C. I. M. has a women's Bible school at Hochow, but other Missions have so far done little more than conduct occasional station classes for their women members. The time and strength of the foreign lady workers is practically exhausted in carrying on the central girls' schools, evangelistic efforts in the cities and villages, and hospital and dispensary work. More foreign ladies to devote themselves to training women workers for all branches of the service are badly needed.

Again, a greater spirit of initiative on the part of the Chinese is a pressing problem. There is far too much dependence on the foreigner both in the organising, controlling, and evangelistic departments. The present tendency of the foreigners to take the Chinese into their councils and confidence is good and will no doubt help considerably in this direction, but one longs to see the day when the native church membership will shoulder their financial and evangelising responsibilities.

Co-operation in higher education of all branches should also have its place in any presentation of the needs of mission work in Shansi. All our boys and girls have to go to Peking or Shantung for any instruction above middle school grade, and this is already felt to be unsatisfactory. Theology, medicine, and advanced general learning should eventually be provided for within the province. One hopes that the proposed railway which is to run from the northern to the southern extremity of the province will soon be an accomplished fact in order that the various districts of the several Missions may be brought into closer touch, and easier travelling facilities to any proposed centre afforded.

Our needs are many, and it is impossible in the space available to give a detailed statement of them. However, the main ones have been touched upon. There but remains the

greatest need of all, and that is for both foreigners and Chinese alike a greater supply of the Spirit of God, without which our plans and efforts will be unavailing, and the vast majority of the ten million souls in Shansi remain outside the Kingdom of Heaven.

Signs of Progress and of Promise in North China

A. H. SMITH.

IT must be distinctly understood that any attempt, however rudimentary, to conform to the desire of the editors of the RECORDER to get a view of the "progress" of the year now past, can be only relatively successful. Even the single province of Chihli is too large and too diversified to be conveniently summarized except by one who has extensive, first-hand, and recent knowledge of the work of thirty mission stations. Tientsin has a dozen different Missions, or organizations of mission type, and Peking has these and half as many more besides. Every station, every mission compound is a busy hive of activity, and even with frequent meetings for prayer and conference it is constantly found difficult for any individual to keep track of the many lines of work.

All that can be done, therefore, in the present article is to gather up a few objective facts selected from varied sources and to endeavor, however imperfectly, to interpret them. The RECORDER for November last, especially devoted to the Evangelistic Movement, contained five articles, one of them with a general, and the others with an especial, reference to North China, and each of interest and importance. Mr. Bryson's brief account of the literal *exploration* of the two fields of the London Mission in Ts'angchou and in Chichou counties, suggests (1) how very little we really *know* about the territory which we theoretically "occupy"; (2) how very little has as yet been done for most of it; and (3) what an opportunity there now is both for extensive and for intensive work in rural regions.

Mr. Tewksbury's report of the Summer School at Peitaiho (the text and the illustrations of which are alike illuminating) indicates the line along which improvement of mission effort *must* proceed; a line ages ago distinctly marked

out in the Chinese Classics: "The workman who wishes to do his work well must first *sharpen his tools*." The wonder is that so much has been accomplished in the past with such inadequate agents so imperfectly trained. It may first be said that in general the trend in the direction of an extension of union efforts of every kind is even more marked than in the past, and each year sees an advance. In Peking, for example, the different Missions in alternation have taken different days for preaching at the large city and country fairs held at certain fixed dates in the month. After this plan had been definitely adopted it was proposed to enlarge it by holding preaching services for women by women in separate matsheds not accessible to men. For several seasons girls from the different schools under suitable escort have also engaged in this work, which certainly ought to be a valuable preparation for other and wider efforts after leaving school. Encouraging advance has been made in the coming Larger Educational Union in Peking, although many preliminary matters remain to be adjusted. The plan has been adopted in principle by the three Home Boards in the U. S., and the arrangements with the London Mission are now under discussion. The Peking Language School has become a fixed institution which is certain to expand. It has recently been visited by a committee of three appointed for that purpose at the May meeting of the China Continuation Committee. The Union (foreign) Church in Peking has within the year secured a long-hoped-for pastor, Dr. C. F. Hubbard, who has already struck down roots and is making his influence felt not only in the foreign community but among the returned Chinese students.

By the aid of the American Boards interested, a long-planned-for School for Missionary Children has been begun, at present conducted in Peking by two accomplished teachers, the Misses Beard, sisters of Rev. W. L. Beard of Foochow. For the more advanced scholars a permanent building has been erected at T'ungchou which will be occupied next year. It is expected that a primary department will be permanently conducted in Peking. The present attendance is 27, representing not the missionary community only, but several others.

In April 1913 a request from the Chinese Government for a day of prayer for China attracted world-wide attention. This year a similar request, to which the President gave his cordial approval, for a day of prayer for World Peace

was taken as a matter of course and excited little comment. Very helpful interest has been shown in the Y. M. C. A. by prominent officials. In the recent (successful) campaign to secure a thousand new members, 34 prominent men of the city became "sustaining members," which means giving \$50 apiece to the Association. The Government also made a grant of \$5,000. This favor toward the Association is made in full knowledge of its being a Christian institution designed to propagate the Christian religion. During the campaign a prominent general was asked to speak in a meeting held to induce men to join. Though not a Christian his speech was entirely devoted to an explanation of love as embodied in the teaching and the words of Christ.

There is a small group of recent Christians who are in important and influential government positions, and who are respected by the whole government class. There are many men not in official positions who are favorable to Christianity and are influenced by it. One such has bought 5,584 copies of the New Testament, many of them costing two dollars a copy, to present to his friends, each copy with a personal note from the donor written on satin, and expressing his own opinion of the value of his gift.

The same enterprising gentleman is taking steps to erect in Peking ten large stone tablets at a cost of several thousand dollars, upon which he desires to have religious instruction engraved. Besides plans for a campaign against concubinage, with public preaching by himself, this unusual reformer has supported four schools (one connected with the Y. M. C. A.) containing four hundred students.

The meetings held in Peking at the time of Mr. Eddy's visit in September have been already dealt with in the November RECORDER, yet a few additional facts may be mentioned as signs of progress.

In each city where the Eddy meetings were held one of the most important concomitants was the definite planning by the entire Christian community for special work for students and government classes. In eleven of the churches in Peking extensive preparations for work of this kind has been made as also has been done in Tientsin, the undertaking of which has everywhere infused new life, and in some cases practically revolutionized the life of the church itself.



NEW Y. M. C. A. BUILDING IN TIENTSIN.



BOARD OF DIRECTORS, TIENTSIN Y. M. C. A.

See article on "Signs of Progress and of Promise in North China."



Teachers and Students of Union Theological School, Foochow,
Spring term 1914 enrollment, 105.



Faculty Union Theological School, Foochow, being a
union of C. M. S., M. E. M., and A. B. C. F. M.

See article on "Encouraging Words from Fukien."

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Attendance during October in the Peking Bible study classes (thirteen places) was as follows :

| | | | | | | |
|----------|-----|-----|-----|-----|-----|-----------------|
| 1st week | ... | ... | ... | ... | ... | 227 (rain) |
| 2nd week | ... | ... | ... | ... | ... | 402 |
| 3rd week | ... | ... | ... | ... | ... | 53 (heavy rain) |
| 4th week | ... | ... | ... | ... | ... | 391 |

In the first five weeks there have been three rainy Sundays and two national festivals falling on Saturday or Sunday, these having drawn away from the attendance.

The experiment of putting all the classes in the churches, while it has resulted in smaller attendance at first, has had marked advantages.

(a) a large part of the Christian force of the city is working on the results of the meetings.

(b) a large number of non-Christian students and other non-Christians are getting used to going to church.

(c) The special meetings on Sunday nights have proved most fruitful.

| | | | |
|--|-----|------------------|-------|
| 1st week, total attendance, 12 places (rain) | ... | ... | 1,375 |
| 2nd week | ... | ... | 2,390 |
| 3rd week | ... | ... (heavy rain) | 150 |
| 4th week | ... | ... | 2,346 |
| Total | | | 6,261 |
| Average | | | 1,565 |

The outline of this work in Tientsin for October is as follows:

| | <i>Classes.</i> | <i>Enrollment.</i> | <i>Attendance.</i> | <i>Percentage.</i> |
|---------------------------|-----------------|--------------------|--------------------|--------------------|
| Middle and Upper Schools, | 75 | 755 | 490 | 73 |
| Elementary Schools, | 29 | 494 | 272 | 59 |
| Business Men and Gentry, | 14 | 118 | 95 | 81 |
| | 118 | 1,367 | 857 | |

These varied and fruitful activities would have been impossible of attainment but for the existence in complete running order of the Y. M. C. A. plant manned by an experienced and able staff.

One of the most important events of the current year was the completion and opening of the Tientsin Y. M. C. A. building in Tientsin, which is finely situated on the East Wall Street not far from the former East Gate. The land was given by Chinese officials and merchants at a total cost of Tls. 31,500 (\$23,625 gold). The money for the building was provided from the "White House" fund raised in America for the erection of buildings in foreign lands. This building

was opened on October 16th with addresses by Dr. Paul Reinsch, American Minister to China, and others. The President of the Republic was represented by Admiral Tsao Chia-hsiang who read a letter from His Excellency congratulating Tientsin on the completion of this building which he considered would be another force in the city for the betterment of its young men. An appreciative letter was received from the Governor of Chihli (who was prevented from being present by a period of mourning) in which he expressed the opinion that the Y. M. C. A. had improved the social conditions in the city, and hoped that its teaching would be spread afar to help the young men of China, morally, mentally, and physically. Another new structure deserving mention is the building for the Wesley Church of the American Methodist Mission in Tientsin. This is octagonal with windows on all sides, seating with the gallery 1,001 persons, and having excellent acoustics. There are well arranged Sunday school and class rooms in the basement. There is a dwelling for the pastor, Dr. Mark Liu, who is also the head of the large Tientsin Intermediate School. This enterprise cost Tls. 14,000 of which the membership of 300 aims to raise Tls. 400 within three years, the remainder being a grant by the Mission from the funds received from the sale of former property on the Taku Road.

The International Reform Bureau which has been energetically prosecuting its work during the year along many lines, has been able with large help from Chinese sources to purchase a very eligible site on the so-called Morrison Street in Peking into which the Bureau was moved in February last. There is a large hall capable of seating about 400. With the help of the American Board ladies close by, a weekly Sunday school of about 100 street children is held there. A reading-room fronting on the street is open daily from 9 a.m. to 5 p.m. and is well attended. On Mondays a Bible class is held for the various Chinese pastors of the city which has proved helpful. In connection with the Y. M. C. A. a class is also held for Chinese officials in which much interest has been shown, so that three of the men have become believers in the Gospel. During the year the Chinese editor, an able scholar, has been converted, as also one of the President's advisers, and each of these men has joined the Chinese Christian Church. There are now three of these churches in Peking. A new one is being organized, the promoters of which are earnest Chris-

tian officials, among them Dr. Hsü, physician to the President, Admiral Li, Vice-President of the Navy Board, and others. The aim of this new church is to unite the few earnest Christian officials in an active self-supporting Christian work which may induce others to join them in Bible study. At present they are meeting in the hall of the Reform Bureau, with Mr. Ogilvie, of the American Presbyterian Mission, as their preacher. It is hoped thus to bring many of China's leaders in touch with Christian work, and to furnish a new example of self-support in which men from different parts of China while in Peking may co-operate.

Notwithstanding political distractions, and within recent months rumors of war close at hand, the past year has been a favorable one for the work of the Bible and Tract Societies. During the period for which statistics of the British and Foreign Bible Society are available, the Tientsin sub-agency reported the sale of 373,790 Bibles, Testaments, and portions (aside from grants). The National Bible Society of Scotland for the year ending September 30th, 1914, through 51 missionary superintendents, 66 paid colporteurs, and between 200 and 300 volunteers, sold 788,239 copies of the Scriptures. Much blessing has attended these often strenuous labors, and hundreds have been added to the church as a direct result of their work. The American Bible Society reports sales during the year of a million copies. The Peking agency has supplied a large number of Bibles and Testaments both in English and in Chinese to well-to-do Chinese to present to their friends, one signal example of which has been already mentioned. The sale of English scriptures is a daily occurrence.

The campaign in connection with Mr. Eddy's meetings accounted for about 1,500 New Testaments from this depot. All accounts agree that a new era has been introduced within recent years by the increasing number of volunteer colporteurs, already referred to in the report of the National Bible Society of Scotland, but common to all societies. Ten years ago we could hardly have hoped that such an interest in voluntary colportage would have been possible as we now witness daily. There was then a feeling among the Chinese that the distribution of the Scriptures was the affair of the societies; let *them* attend to that. To-day hundreds of selected men, responsible to their church councils, consider it an honor and a privilege to sell Scriptures and to explain their message in town and

country. In regions widely apart it appears to be a common experience that there is now little or no anti-foreign feeling, such as was a few years ago so common. The activity of the various Confucian societies, and the attitude of the Government toward the observance of the ceremonies of the former State Religion has led to what may be called a religious reaction toward those forms of religion which during the Revolution and later were falling into disfavor. Phenomena of this sort are reported from parts of China so widely separated as Peking and Canton, but without a larger basis of observation it would be unsafe to draw general conclusions. In some instances Bible classes in government schools have been interdicted. All these are symptoms of a wholesome alertness which must precede any general inquiry into Christianity, as a preparation for its acceptance. It is a general observation that almost all mission schools of lower and middle grade are filled to the bursting point. The Women's Union College in Peking has an attendance of 22, a few less than last year as it was desirable to condense classes so as to avoid useless increase of teaching work. It is expected that the next class will be larger than before. The Women's Union Medical College, on the other hand, has an attendance of 29, nearly threefold that of the year before. The Men's Union Medical College has been greatly afflicted in the loss of Dr. Wenham, the third death among its professors within three years. It now enrolls 144 students as against 135 last year. The Summer Schools both for men and for women students held at Wofossu were much better attended this year than the year previous, and the spiritual influence was at a higher and a more sustained pitch. The new Women's Hospital (as yet incomplete) at the American Presbyterian Mission in Peking is to be a great advance on anything previously seen in this part of China. For the first time in several years a Union Women's Bible School has been held in Peking, with an attendance of forty-five pupils, the teachers being drawn from the four Missions co-operating. There is an unceasing stream of visitors from Western lands who come to inspect mission work in China, very many of them with a trained mind and ready perception, forming a wide contrast to the olden days. Some of these are men and women of light and leading who will exert a decisive influence upon the expansion of mission work in China.

Perhaps the altered conditions in China are nowhere more clearly shown than in the readiness with which audiences can be attracted in street-chapels, upon the open streets, in temples, or even by invitation in private houses not hitherto available for such use. These phenomena are manifested even among country people who are profoundly ignorant of public affairs, or of the trend of Chinese thought. One of the most striking innovations of the past 15 years is the general naturalization of the lecture (*yen shuo*) which is now everywhere "quite the thing" (*wen ming*). This fact gives an opening hitherto unknown and it is capable of indefinite expansion. Of this, extensive use is made by many mission workers in city, town, and rural village.

No one familiar with the stages of progress of Protestant mission work in the North of China during fifty and more years, can fail to be impressed with its recent rapid evolution. In the vast tract between the Yellow and the Amur Rivers fourteen years ago there were, generally speaking, no mission stations left. Every domestic and street chapel, every boys' school, girls' school, academy and college; every dispensary and hospital, every printing office, all mission plants of every kind were destroyed down to the ground, and below the ground, scarcely a whole brick remaining to mark the site. One hundred and thirty-five missionaries had been killed, many hundreds were forced into exile, thousands of their flocks had been massacred. To-day where is the external evidence that these events ever occurred? But since they did occur, and since we now see what we do see, who will be bold enough to predict what progress will be made in the next fifteen years—or let us say the next fifty years?

A View of Mission Work in Shantung

HUNTER CORBETT.

AT a meeting of the Presbyterian Synod of North China held at Tsingtau, July 4th-11th, for the years 1911-1914, the following report for the Shantung Province was presented:—

| | |
|----------------------------------|--------|
| Ordained ministers | 25 |
| Elders | 186 |
| Deacons | 180 |
| New members received | 2,607 |
| Total communicants | 12,240 |
| Total contributions (Mex.)... .. | 34,728 |

Not included in the above, one elder, in addition to his regular yearly contributions, gave for institutional work wholly under Chinese control \$10,000; another gave \$3,000. The church members, both men and women, have shown increased zeal and progress in self-support, providing new buildings for church and schools, in witnessing for the truth, in the study of the Bible and the teaching of it to others, and the feeling of responsibility for the propagation of the Gospel. Many who have limited means contributed labor during the winter, giving a month more or less in going in groups from village to village at their own expense to witness for Jesus, and sell scriptures and Christian books and distribute tracts.

In almost every place non-Christians have listened attentively to the preaching of the Gospel, and not a few have been found reading the Bible and interested in the truth. Priests complain that their temples are yearly losing their power to attract as in former years.

The American Southern Baptist Mission the past year received 1,790 new members, making a total membership of 7,243. One of their Christian families has just completed the building of a church inland. There are in the mission schools 3,353 pupils. Rev. S. E. Stephens writes concerning his industrial school at Pingtse: "We are already beginning to see most encouraging results from this 'common-sense' method of training the Chinese. A quickened conscience, a higher standard of honesty, sincerity, and truthfulness, and new ideals as to the value and dignity of labor,—these are some of the more noticeable results. The literary work now being done is a vast improvement over the past, there is more reality, more flavor of real learning than in former days."

Two years ago carefully prepared statistics showed a Church membership of upwards of 30,000 connected with the various Missions working in the province; also upwards of 10,000 pupils in Christian schools.

I. THE NEEDS OF THE WORK.

All will agree that the supreme need is the coming of the Holy Spirit to "reprove the world of sin, and of righteousness and of judgment."

Then a deeper consecration on the part of missionaries, Chinese pastors, evangelists, teachers, and all Church members.

New life and power came into permanent possession of the apostles on the day of Pentecost. They soon united in the decision "we will give ourselves continually to prayer and the ministry of the word." They entrusted the distribution of alms to others.

Surely all missionaries and leaders in the church should give earnest heed to this apostolic example.

St. Paul's idea of an effective ministry was living a life of prayer and deep personal communion with the Saviour. What blessing might enrich our lives if we could learn St. Paul's secret of successful work and a contented life. Then surely we would be able to banish all worry, discontent, self-seeking, anxiety, friction, and all the distracting infirmities which weaken and torment life and have no redeeming virtues. Then might we become possessors of the supreme art of taking and enjoying life as God gives it and not as we want it, and of living justly, charitably, and peacefully with all our co-workers, both foreign and Chinese.

II.

The Chinese pastors and all Christian workers have also special needs for the most efficient service. The qualification of a good workman able to divide rightly the word of God is valuable, but love, sympathy, character, knowledge, efficiency, and a winning personality are of prime importance. The world needs men strong, pure, brave, tactful, self-sacrificial, deeply religious, loving the church and country as theirs to defend and keep sacred. "To seek and to save the lost" requires individual effort, faithful witness bearing, ceaseless prayer, and holy living.

A pressing need in every Mission is to secure a large number of well-qualified Christ-loving and faithful pastors. To-day, as in the days of Christ, "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest."

III.

There is great need of lifting the entire church into a fuller spiritual life.

In the pentecostal church, we learn that those who heartily accepted Jesus as their Saviour followed Him fully.

Their time, their influence, and their money were consecrated to His service. They felt themselves to be not their own and no sacrifice was too costly to be made for Christ's glory. Great gladness and singleness of heart, abounding liberality and love for one another were marked characteristics, and they so lived that men took knowledge of them that they "had been with Jesus."

Is it possible to have the spirit of that church reproduced in our day? The church members must live in the world subject to temptation and yet by the power of the indwelling spirit of Christ be able to walk worthy of the vocation wherewith they are called.

One of the most difficult and yet fundamental questions is to know how to bring God into the heart and life and overcome the temptation to forget God and live for self. A great question is how to get the individual and associated study of the Bible increased. If the children in every Christian home were taught like Timothy from early childhood, to know and love the scriptures and brought up in the nurture and admonition of the Lord, surely that would be a happy home blessed of God.

Children should be given an integral part in the church services; be remembered in prayer and receive the shepherding which will make glad their hearts; and from early childhood be taught how Jesus loved and showed kindness to them when on earth and called them His lambs.

There is great need of the Sabbath schools being well organized with trained teachers who will, with the utmost care, study in advance every lesson and make the teaching so interesting and helpful that all will love to attend. Children love Bible stories and need sowing and planting rather than weeding and pruning.

IV. SCHOOLS.

Of late years since teachers have received more or less normal training and district superintendents have been appointed, the schools have been better organized and yielded more satisfactory results. There is still need to go on to perfection. The constant temptation is to crowd too much into the time allotted for the most effective work. One result is the pupils are not well grounded in the rudiments of a good education. Inexperienced young teachers often do not realize the supreme importance of preparing themselves more thoroughly for their responsible work. Years spent under inferior teachers might be better spent outside the schoolroom. The character and peculiar needs of each pupil should be carefully studied and every effort should be made to enlist the parents' interest and co-operation in helping to make the school a marked success. Children are spoiled often by faulty home training. All should unite in making the schoolroom attractive, well lighted and the air in the room and, if possible, in the home as pure as the outer air.

Bible teaching and study should have a more prominent place in the school curriculum. God's word rightly studied is surcharged with spiritual energy in such a way that the soul can easily appropriate it. The Bible tells of the world which God has made and what God requires of man. Bible history is the key to all history. It has been the greatest educational force wherever rightly studied.

With regard to the spreading of contagious and infectious diseases, much unnecessary suffering and preventable illness and death might be saved by suitable instruction in hygiene and sanitary regulations as yet known to a comparatively small fraction of the 30,000,000 inhabitants of this province. Hence the great pressing need and importance of concentrating energy upon strategic centres and forming union medical colleges and well equipped hospitals where an adequate number of Christian nurses, both men and women, may be trained for efficient life-saving service.

V. "FAITH COMETH BY HEARING."

If men are to be saved they must hear the message of God. The church's first and most pressing duty is to preach the Gospel to every creature. This is God's appointed means of salvation and it is plainly God's will that it should be

extended to all people. The more who hear the more will be saved. There should so far as possible be a well organized effort to have the Gospel widely and perseveringly preached in every city, town, and village, at the markets, in shops and homes "In season and out of season," preached earnestly, tactfully, with hearts overflowing with love and sympathy. There should be concentrated efforts to have the educated and illiterate, the rich and poor, hear the Gospel again and again and made to feel that their souls are in desperate need of the saving truths of the Gospel which accepted brings not only eternal life but manifold joy, hope, and untold blessings in this life.

Progress in Kiangsu and Chekiang

A. A. BULLOCK.

THE survey of the progress of the year given below makes no claim to completeness for the time and opportunities afforded have been far too limited. The facts stated will be rendered as concrete as is possible without becoming too personal.

Evangelistically, reports come in from every quarter of the better class of society that is coming into touch, sympathy, and actual communion with the churches. The numbers received have been notable. Unwonted doors have been opened and the missionary, as never before, has been made to feel that he is wanted. In the country cities many doors of opportunity have been spontaneously opened by officials and others. Several Missions report a large measure of self-support and all show that the native Christians are acquiring more earnestness and initiative. The results of the Eddy meetings in Shanghai, Soochow, Hangchow, Ningpo, Nanking, etc., have been highly gratifying. The reports, that will doubtless be issued, will give concrete information along these lines.

The hospitals report the same general contact with, and patronage by, the better classes. The schools, on the whole, seem to have had no falling off in numbers or decrease in tuitions. A theological seminary reports that there is greater maturity and steadiness, with willingness to recognize the authority of the school, on the part of the students. This observation may be made of many schools. At the Baptist College there has been instituted a department of Religious

Pedagogy. At Soochow University a new graduate course in science has drawn in most of the last graduating class. At the University of Nanking a Department of Agriculture has been opened with 16 students as the first class. Four of the universities and colleges have agreed to refer all their university and professional work to Nanking. The Southern Methodists have instituted a superintendence of all their elementary schools, and the same seems in a fair way to accomplishment for most of the Missions operating such schools in the Ningpo-Hangchow-Shanghai district. Two Normal Institutes have been held; one at Soochow, during the summer, and the other at Nanking when 200 teachers gathered for a week's session. At the University of Nanking the new medical class was oversubscribed; the new operating pavilion, as part of the renovated hospital plant, is about ready for occupancy. In the line of educational advances should be mentioned the surveys that have been made in Shanghai by members of the Y. M. C. A.

The literature produced during the year is probably not beyond the normal; but two facts of large importance should be mentioned. One comes from the Tung Wen-pao (*Christian Intelligencer*). The editor says that the spontaneous increase of strong articles that are being sent in by Chinese contributors is very marked. The other is that two of the religious Chinese journals are about ready to combine in one magazine; and along these same lines, there has been developed a strong sentiment for the amalgamation of the various Tract Societies and it may be reasonably expected that this will be accomplished during the next year.

The China Branch of the Continuation Committee has justified its existence and has had several meetings (in whole or in executive) that have been harmonious and forceful. The secretaries have issued a Chinese Year Book of Missions that will fill a great need and make the office of the committee more definite than ever.

Generalizing, the progress of the year seems to be marked along evangelistic lines, by an appeal to, and response from, the higher classes and by indications of a much stronger native leadership in development; along educational lines, by a drawing in of the boundaries and a concentration on existing work, together with more central agencies for correlation and supervision.

The *needs* are more easily stated. There is dire need of more and better trained elementary teachers; and a decided call for industrial teachers (the writer knows of several places where the work is largely held up by the lack of this help). More co-operation and unification of the elementary schools, and a better articulation of the higher, are imperative. The Continuation Committee should be made more of a bureau of exchange of ideas and practices, and costly duplications and mistakes thus avoided. The distribution of Christian literature seems at present a more serious problem than its production. Some method should be devised to prevent its accumulation in Shanghai.

Encouraging Facts from Chekiang

FRANK W. BIBLE.

IN the absence of any considerable amount of collected data, the writer has made what inquiry he could through correspondence and has examined the few available reports of the societies at work in the province. The most striking fact brought out in the correspondence is that the atmosphere in which Christian work is carried on has changed greatly within the past few years. The merely curious class whose presence indicates nothing of real interest in the gospel message is becoming a smaller part of the attendance at meetings both special and regular. My limited personal observation tends to confirm the testimony along these lines.

The correspondence reveals a marked change in the attitude of the gentry in many districts. It is well to remember, for the sake of perspective, that in Chekiang there has been relatively little of the type of opposition which expresses itself in acts of violence. There has, however, been a type of cold, polite but unyielding opposition which has probably been a more serious detriment to the spread of the Gospel than occasional bursts of violence. This has often expressed itself in country districts in a quiet prohibition against renting or selling property for the work of the church. Judging from the reports, this type of opposition has to a large degree disappeared. During the past year in two new centers opened near Hangchow the buildings rented were secured chiefly

through the active interest of some of the leading people of the town. Nearly all the letters received note evidences of this change in the attitude of the more influential people. One man writes that the gentry and officials seem to have a higher respect for the church and its native ministry. Another pays tribute to the large helpfulness of the school and hospitals in securing this change. There are reports of the baptism of several men of this class. The most notable instance is that of Mr. Wen the able Commissioner of Foreign Affairs of the province. His decision to come out openly was one of the results of Mr. Eddy's visit to Hangchow, but his acceptance of Christ antedates the Eddy meetings and the full story of his conversion reaches back to a much earlier period. Moreover, in at least one public address he stated that his strong approval of the Y. M. C. A. is due to its Christian basis. One among many factors which helped to produce this change was the work and influence of the schools. The facts at present so far as I have been able to learn are that numerous boarding and day schools are full to their utmost capacity.

Day schools are being opened to a much larger extent by all the Missions. An experiment in day school supervision by Mr. Espey of the Northern Presbyterian Mission will include a number of day schools in this province. The successful development of a system of primary schools would be a great advance towards educational efficiency.

One feature of the educational work in recent years has been the development of union institutions. The movement in this direction is still confined for the most part to the city of Hangchow. The college located a short distance outside the city is financed and controlled by the two Presbyterian Missions but to an increasing degree its facilities are being used by other Missions also. The Union Girls' School is a high school for three Missions, the Northern Baptist and the two Presbyterian. In Shaoshing a federation scheme is being developed by which the educational work of the C. M. S. and the Northern Baptist Mission will supplement each other. At Kinwha the school of the Baptists is serving a large constituency of the C. I. M. as well as its own. During the past summer a normal school for teachers was carried on by several C. I. M. missionaries.

Hospitals are found in eight cities of the province and number twelve in all. A new hospital is soon to be opened

in Yuyao, which will be in charge of a Chinese medical man. The expansion of medical work is being limited only by the capacity of the hospital plants and the strength of the workers.

In the last six years one hospital reports the number of out-patients doubled, operations under general anæsthesia tripled, in-patients and maternity cases quadrupled. Another hospital reports an increase of 25 per cent. in major operations and of more than 50 per cent. in minor operations in one year. In all the hospitals grants from the home societies are a decreasing percentage of the total cost of operations. Several have reached the point where little money from abroad is required except for betterments and up-keep of equipment and repairs on buildings. One hospital at least has become self-supporting and it is not impossible that others are practically so. The Hangchow Medical School is to be closely affiliated with the Union School at Nanking.

Last year saw the opening of the first Y. M. C. A. work in the province. Several years of preparatory effort made possible a very rapid development. The gift of land by the Governor was one among the many signs of the approval of the work. A strong staff has been secured and many lines of activity have already been developed. The night school in particular has been warmly welcomed.

Two union enterprises deserve particular attention. For three years there has been an annual gathering of ministers and evangelistic workers at Hangchow for a period of ten days' Bible study. This Summer Bible School was during the past year made to include the adjoining provinces so that next year's session will be held at Shanghai. It has been a valuable element in the evangelistic work and in the life of the church. The attendance has run considerably above a hundred each year and in addition to the large benefit derived from continuous Bible study under competent instructors, there has been a most valuable by-product in that workers representing nearly all the Missions have developed a warm interest in each other's work. A more recent union movement is that of the Christian forces in Hangchow. This is called "The Hangchow Union Evangelistic Committee." The committee is a permanent organization made up of regularly elected representatives of the five churches and the Y. M. C. A. Each church elects two men—a Chinese and a foreigner—and one woman who may be either a Chinese or a foreigner and

provision is made for similar representation by the Y. M. C. A. at a later date. Representatives are elected for a period of three years and provision is made by which not more than one-third of the personnel of the committee is changed each year. In addition to the regularly elected representatives, the committee may co-opt a limited number of members at large for a term of one year. The body thus becomes officially representative of all the Christian forces in the city. It has necessarily proceeded slowly. The chief activity of the year has been the preparation and the follow-up work of the meetings conducted by Mr. Eddy.

It is difficult to get data as to the progress of the church as a whole. A few facts gleaned from Mr. Miller's article in the Year Book for 1913 will be of interest. In 1877 there were 45 missionaries in the province. At the end of 1911 this number had grown to 313. In the same period stations and out-stations had increased from one hundred and one to eight hundred and ninety-six. There were, in 1877, 1,756 communicants, in 1911, 19,708 were reported—"A marvelous increase during the thirty-four years." I have not been able to get figures covering the province for any recent period, but the C. I. M. reports that the net gain from 1910 to 1913 is about 25%. The gain in some fields is quite marked. One correspondent reports a net gain of 20% in his district for the year. Training classes for the country Christians called by various names are more numerous, and the percentage of Christians who can read for themselves is on the increase.

There is considerable advance in recent years in regard to giving by the Chinese Christians. There are three self-supporting churches in the city of Hangchow, while a fourth church has excellent prospects of attaining to self-support in the near future. All reports I have examined contain some reference to generous giving by Chinese toward the cost of chapels or churches. If the progress toward self-support is to be measured only by the additions to the small list of self-supporting churches it will take a long period to show much progress. But if we take into account the large number of small groups where such attainment is clearly impossible as yet and note the rising gifts of the Chinese Christians, we may be much encouraged. The fullest data along this line has come from the Northern Baptist Mission. It shows that in a period

in which the net gain was about 50% in church membership, the increase in gifts was nearly 300%.

In the correspondence there is definite statement of many needs in the way of property and equipment. This in a way may be taken for granted as existent in all departments of work throughout the province. In itself growing need for material equipment is a normal part of the work. Many buildings will be needed and much equipment if we are to do our work in the best way. There are differences of opinion as to how large an increase in foreign workers is needed. The application of arbitrary standards calling for a certain number of foreigners per hundred thousand of Chinese population is of little practical value on the mission field, however valuable it may be in showing the smallness of the force to the church at home. But in the general consideration of the numbers of foreigners required we should remember that the great ravages of the Taiping Rebellion have now, to a large extent, been made good and the present semi-official estimates give the province a population of about nineteen millions. It is likely that for years to come the missions will, with sober judgment, continue to call for reinforcements.

But there cannot be room for disputing the statement that there is a much more urgent need for Chinese workers. The annual loss of workers from death and other causes is large. In some respects at least the work is now entering upon the stage of intensive development and the very essence of intensive work is a large body of workers. There are already more than twenty thousand church members. At the same time the mass of non-Christians is larger than it was a generation ago, and while there has been a widespread proclamation of the Gospel there is even more need because of it for a supply of workers for intensive work. All these facts are common-place but our recognition of them should be shown in more definite plans for securing an adequate supply of workers in evangelistic lines. In educational work the same kind of need exists. This is particularly true with reference to day schools. And an immediate need is a normal training school somewhere within the province.

Out of these facts grows a need which we must all recognize, namely that we can meet our needs for an adequate supply of workers only by union in the effort to train men. Take the matter of the lay evangelists as an example. We shall need

hundreds of them in the next twenty years. And no method will enable us to train them without great waste of money except union training schools.

From the correspondence I am convinced that there is great need of more effective systems for training and instructing inquirers. There is a feeling that valuable as some of the literature for such use is, it is not entirely satisfactory. Closely allied to this in the minds of many is the fundamental need of leading the Chinese Christians to a deeper and more vital Christian experience. This is, of course, the ever present problem of the church. How can we best meet it? It is possible that a deeper knowledge of conditions would show us that our first step must be the humble search for deeper life in our own.

Last week I heard an able young Chinese preacher—before a non-Christian audience—tell the story of his own conversion. He had entered a Christian school thoroughly imbued with Confucian teaching, enough to make his father feel that he was safe from Christianity. He took the regular course of Bible instruction, heard sermons, and was subjected to other forms of Christian influence. He seems to have recognized the truth in an intellectual way but without having the deeper springs of his life affected. Then he came into more intimate contact with a group of missionaries and had opportunity to see their home life. At this point in his narrative he turned to a group of scholarly men and told them that in this more intimate contact of the home life he found that what he read of in books was present with power and that it was this which brought him to faith in Christ. It is an old need but perhaps in the most practical and matter-of-fact discussion we must still remind ourselves that our own growth in spiritual life is always the deepest need of our work, and that the vital progress which Christianity may make on a mission field will always be more closely allied to developing the spiritual life of the missionary than to any other factor which he can contribute to the Christian movement.

Encouraging Words from Fukien

LEWIS HODOUS.

THE most obvious progress consists of the large number of new buildings erected in the last five years. Not only missionary residences and large buildings for our educational institutions such as Trinity College and the Methodist Women's College but substantial church buildings have been erected in different parts of the province. One Mission has put up six church buildings in the last four years and is planning to erect at least three more immediately. One of these will cost seventeen thousand dollars; another will cost eight thousand dollars. Another Mission has built about forty church buildings in the last four years, some of these seating over one thousand people. These church buildings have been put up partly with Chinese money; some of them have been built entirely with Chinese money. The buildings are as a rule well built and show at least some attempt to adopt features of Chinese architecture.

In union efforts we have made considerable advance since the Centenary Conference. Before this Conference we had only the Tract Societies and the Union Presbyterian Church of South Fukien, organized in 1862, and the South Fukien Missionary Conference. Since the Centenary Conference there have been organized at Foochow the Union Theological School, the Union Medical College, the Union Normal School, the Union Kindergarten Training School. The constitution of the Foochow Christian University has been adopted by the six Missions working in the province. In 1913 the three Missions working in Foochow united in an evangelistic campaign. This year the six Missions are uniting in a provincial evangelistic campaign.

In Amoy there has been organized the Union Theological College, Talmage College Orphanage, and Women's Bible Training School.

In education our progress has been marked. We have a number of flourishing kindergartens. Girls' day schools are springing up in many places and the parents pay tuition for their girls: 3,000 girls are studying in government schools and 8,495 in Christian schools. The boys' day schools are steadily being housed in better quarters, have better equipment, and are graded into classes: many schools have two teachers or more

and the boys stay longer and are entering in large numbers in the higher schools. The higher primary schools have increased in number and efficiency. The theological, medical, and normal schools have been linked up with the middle and higher primary schools and we are getting men better prepared to enter these schools. The uniform provincial examinations held in 1913 were successful enough to continue them this year. These examinations have led to the adoption of a uniform curriculum for our schools.

In the evangelistic work the progress has been marked by changes which though less obvious are nevertheless revolutionary. The most significant is the quiet assumption of leadership of the Chinese and the development of initiative. In all churches the Chinese have the deciding vote in all matters of importance including in some cases the employment of funds sent out from home. We have dropped the term 'native helpers' from our reports. The Chinese are represented on the managing boards of our institutions. In self-support we have made steady progress. Each of the church bodies has a flourishing home missionary society.

The Union Provincial Evangelistic Campaign illustrates the progress made in our churches; the training conference which preceded the campaign in Foochow was attended by three hundred workers from Northern Fukien. It shows how far we have advanced in inter-mission and inter-church co-operation throughout the province. It shows that the church has been quietly influencing the community and winning the influential men. When Dr. Mott was in China eighteen years ago he had two thousand hearers at his meetings. Of these one thousand two hundred were in Foochow. Last year at Foochow alone there were fifteen hundred enquirers. This year fourteen thousand enquirers' cards were printed for the provincial campaign and 9,230 were signed.

The question is asked : Has the church made any impression on Chinese society ? We can answer by stating the following facts. Sunday is now regarded as a holiday in government schools, government offices, and in the army. The growing of poppy and its importation into Fukien has ceased. Footbinding is going out of fashion. The immolation of widows is no longer popular. Women are enjoying more freedom and have larger opportunities for self-improvement. Formerly girls had to be paid to come to school. Now they pay tuition. Local

customs are rapidly losing their grip even in remote villages and hamlets. The Church through its annual meetings, schools, and Y. M. C. A. conferences is bringing the classes and the masses together and is breaking up the isolation of the patriarchal system and the dialects and is stimulating love of town, province, and country.

One fundamental need of our churches is to be gripped by the Holy Spirit who will bring a vision of Jesus Christ before whom we shall realize our weakness and in whom we shall find our real strength. Such a vision will produce a personal evangelism in our workers and church-members who will not be able to rest until they have proclaimed the joyful message to the unsaved thousands in the villages and hamlets. Such a vision will enable our church members to adapt themselves to the new opportunities for evangelism.

We need Christian school teachers, especially kindergartners and day-school teachers. We have not yet realized the importance of the day-school teacher in the propagation of Christianity. The school teachers have kept China Confucian in its ethics and view of life in spite of the spasmodic popularity of Buddhism and Taoism. The Christian school teachers will help China to become Christian. We need high grade preachers who will win and hold the new constituency which is now attracted to the church.

We need more co-ordination in our work. The hospitals need to be linked up with the churches. The flood of young Christian life in our educational institutions needs to be united with our older and slower stream in our churches. The immense amount of enthusiasm produced by the large number of conferences needs to be conserved and properly directed in the service and the building up of an efficient Christian community.

We need a university or a university college or whatever else it may be called: (1) to co-ordinate our Union Medical School, Union Normal School, and the Union Theological School; (2) to supplement our present education and vitalize it by giving it vision, perspective, and objective; (3) to enable us to accomplish our missionary task, namely, to Christianize the leaders as well as the common people and to permeate the science, philosophy, and social life of our province with the Christian ideal.

Some Outstanding Features of Mission Work in Kwangtung

A. J. FISHER.

I. THE CHINESE CHURCH.

WE note first of all, as an indication of progress, that there is a growing consciousness on the part of the Chinese Church that the Church is really theirs, that is to say the Church is becoming indigenous. There is a readiness to take on and support work as they are impressed with the need of it. This may be attributed to three things: The growth of the Church numerically, the material prosperity of many of the church members (especially children of Christian parents), and a sense of "oughtness." This is especially noticeable since the beginning of the European war. On account of the stringency of funds in some of the Missions they have come bravely to the front and are supporting some of the most important and needy work.

Self-support is growing. In Canton city many of the old, well-established Churches are entirely self-supporting, this too in addition to the many calls made on them for aid in various eleemosynary and union schemes.

Along with self-support, or preceding it, goes self-propagation. There is still much to be desired in the self-propagating activity of our Kwangtung Church but progress is being made. I think it may be said that by far the largest part of those brought into the Church are brought in by personal efforts of the Church members rather than the preachers. During the recent "Eddy Meetings" in Canton it was impossible on account of the disturbed condition of the city to make public announcements of the meetings, outside of the Church, yet on two consecutive days there were over a thousand non-Christians brought in by the personal efforts of Christians.

Perhaps the greatest development of the Chinese Church is that of *co-operation*. In Canton city there is an association of representatives of all the Churches called the Hip Tsun Ui (協進會). All questions that concern the Church as a whole are considered by this association.

The Kwangtung Christian Council with an annual two days' meeting is becoming a large factor in the Christian

church. This is a great help in co-operation, interchange of ideas, policies, and methods.

A daily paper, *The Kok Wan Po* (覺魂日報), is also a co-operative product. This paper is doing splendid work and is a good medium for keeping the church prominently before the eyes of the reading public. Articles on Christianity are daily published. Its columns are always open for articles on Christianity, education, medicine, etc. This paper should and could be made a great agency for good in Kwangtung. The Sunday School Union has engaged a secretary, and the Union is active and progressive. The salary for the secretary is entirely raised in Canton. \$323 also has been subscribed for Sunday school work in Canton city.

II. UNION AND CO-OPERATION AMONG MISSIONS.

Canton has the largest number of Missions working in any single center in China. Practically all the large Mission Boards of the world are represented here. Most of them have been working here for a long time and have well established institutions and well defined policies in the conduct of their work, one differing from another. This makes union in institutional work very difficult. However, both co-operation and union are growing.

The Canton Missionary Society has a large representative committee called the "Board of Co-operation." All questions of general mission work receive the careful consideration of this committee which makes recommendations to the Missionary Conference.

The most distinctively union work and, I think, the largest yet attempted in China is the Canton Union Theological College. Notice of this appeared in the September number of the RECORDER.

There is also a Union Normal School on foot. Though thus far only on paper it bids fair to become a fact soon. Three Missions have definitely committed themselves to the scheme.

III. NEEDS.

The greatest need in the Chinese Church is for more and better qualified leaders. Many of the churches are too far advanced in Christian life and experience for the preaching that they get. By "better qualified" I mean not only better

educated but trained in the best and most efficient methods of church work. The Union Theological College is planning to meet this need as soon as possible.

More direct evangelism is needed. We have been scattering the good seed and it has grown but we have not harvested. The Churches in Canton are planning a simultaneous campaign for this very purpose—that is immediate decision to join Bible study classes and then in the study classes press for decision for Christ. The time is more than ripe for this work in South China. A province-wide campaign is planned for next year.

A Normal School is an urgent need especially for preparing teachers for primary schools in connection with the country chapels. Many Missions aim to have a school in connection with each chapel but can not carry out this policy on account of lack of efficient teachers.

Various attempts have been and are being made to unite the medical forces in some union scheme for medical education. The need for this is evident and it is hoped that in the near future some scheme will be evolved that shall meet the approval of the different bodies. The question is one of amalgamation and union of existing forces rather than creating new ones.

It is too early to say what effect the war in Europe will have on mission work in South China but it is not hard to see that some change will likely be effected. Already there are suggestions of extension of comity or exchange of work.

Mission Work in Anhwei

D. T. HUNTINGTON.

ANHWEI is a province without natural boundaries and without a geographical centre. It is situated mainly in the valleys of the Hwai and the Yangtse, but the southern section, Hweichou, drains mostly into Chekiang and Kiangsi. The language of most of the province is Mandarin, but in many places south of the river local dialects are spoken which are exceedingly hard to understand. The northern and eastern parts of the province are for the most part level and the northern part, especially that north of the Hwai River, is a wheat country. The southern and western

parts are mountainous, the mountains in some cases reaching a height of seven or eight thousand feet. Rice is the staple crop though a variety of other things are also grown, tea being a very large export from the section south of the Yangtse.

Protestant mission work in the province is carried on by seven different societies (all but one of which have a station in Wuhu), with a total of about one hundred and ten missionaries. The forces are very unequally distributed in the different parts of the province, that in the neighborhood of Wuhu naturally being the most thoroughly worked, though the whole section near the Yangtse is largely evangelized and probably a majority of the Christian community would be found within twenty miles of the river. The southern portion is much less fully worked, and there are but three stations in the Hwai valley though each of them has a system of out-stations covering a large extent of territory.

Most of the Missions cover a more or less vaguely defined territory. No serious attempt, so far as I know, has been made to divide up the whole province. The Provincial Federation Council has never been very active and is at present entirely dormant. The Christian Mission covers the territory from Wuhu north to Luchowfu and Chuchow, the Methodists south and east from Wuhu with some work across the border from Kiangsi, the Christian and Missionary Alliance west and south from Wuhu, the Presbyterian Mission in the north-east at Hwaiyuan and Suchow, the American Episcopal Mission in the Yangtse Valley with central stations at Wuhu and Anking. The China Inland Mission has work in all parts of the province.

The methods of work of the various Missions of course differ very considerably. The work of the C. I. M., the most largely represented of any Mission, is almost exclusively evangelistic, although they have a few primary schools for both boys and girls. Most of the other Missions do considerable in the way of education. There are certainly over sixteen hundred boys and five hundred girls in mission schools. There are schools of high school grade for boys in Wuhu (2), in Anking, and in Hwaiyuan, and boarding schools for girls in Nanling, Anking, and Hwaiyuan.

In the matter of hospital work, there are two or three dispensaries and five hospitals in the province, none being

situated south of the Yangtse except at Wuhu, and none in the Hwai Valley except at Hwaiyuan.

Perhaps an article of this sort is hardly the place to discuss matters of mission policy, but I cannot refrain from noting that the two Missions which have pursued the policy of concentration, and training of Chinese workers, although they were by no means first in the field and do not have the largest staff, so far as my reports go show something over half the Christians in the province, considerably more than half the children in schools, and about three-quarters of reported contributions for missionary support.

As to the needs of the province I think they are sufficiently obvious. A few more well manned and well worked central stations would suffice geographically to cover the entire province, but in almost all matters a very considerable increase of staff is needed in order to push our present work to anything like its full capacity. Anhwei is a backward province. I was conversing with some Chinese gentlemen a little while ago who were interested in such matters and they told me that in education Anhwei stood next to the last, Kansu alone having a smaller number of children in schools. I have been unable to verify this statement but certainly the educational system is distinctly inferior to that of the surrounding provinces. This is probably partly due to poverty, the northern part of the province having suffered terribly from floods in recent years, and the Yangtse Valley never having really recovered from the Taiping Rebellion. What is said of educational work will almost apply to all mission work. The very incomplete reports which I have give a little over two thousand Christians for the whole province, and I should think it exceeding doubtful if the total would pass three thousand. What is needed here, as everywhere, is more work and more prayer. May the Kingdom of God come in Anhwei as throughout the Empire !

Signs of Progress in Hunan

W. W. WARREN.

IN Changsha two evangelistic missions were conducted in 1914. In April, the Rev. Shen Wen-ch'ing, B.A., of the Wesleyan Methodist Church, Hankow (who had recently returned from England where he had acted as the representative of China at the Methodist Mission Centenary), conducted a week's mission in the Educational Assembly Hall. Each day from 1,500 to 1,700 attended. Each evening special services were held in the seven preaching chapels and were conducted by preachers connected with the seven churches, who changed round by schedule.

At the beginning of October, Mr. Eddy conducted a special mission for the scholar and official classes. A special building, which accommodated 3,200, was erected for the three days' mission—owing to heavy rain it was only used two days. On the second day, after filling every available seat in the special building some 400 or so overflowed into the Assembly Hall. (The special building was erected on spare ground close by the Hall.)

One effect of the spring mission was a special mission conducted at the city of Pingkiang (about 70 miles northeast of Changsha—it must be distinguished from Pingsiang of colliery fame which lies to the southeast and is over the Kiangsi border). The Rev. E. C. Cooper preached to some hundreds every day. A further effect through the Pingkiang mission, was a three days' mission at Ch'anglokai, an outstation connected ecclesiastically with Pingkiang though situated in the adjoining county of Siangyin. Both the Pingkiang and Ch'anglokai missions were undertaken entirely at the request of the Chinese Christians, and the preparations were almost entirely made by them.

In Changsha itself one of the most noteworthy features has been the baptism of Mr. C. L. Nieh on Christmas Day, 1913. Mr. Nieh is the son of a former governor, who held that office in no less than four provinces. His mother is a daughter of Tseng Wen-tseng (*i.e.*, Kuo-fan). Mr. Nieh's conversion was finally due to an escapade in connection with the abortive rebellion of 1913. Mr. Nieh was giving help in connection with the Hunan Red Cross Association, and with some companions he paid a visit to his friends, the enemy!

Their ideas of Red Cross regulations were more up-to-date than those of the inexperienced Hunanese, and the four visitors were arrested as spies, and sent by torpedo boat to Wuchang, where they were imprisoned after being roughly bound by soldiers who assured them they would soon be executed. The prison room in which they were confined for three days had six other prisoners; the four from Hunan took the place of four who had been that hour executed. Mr. Nieh, who had for some time had intercourse with the Christians at one of the churches, the Y. M. C. A., and the Red Cross, vowed vows in the hour of distress which he has lived up to ever since.

None who heard his translations for Mr. Eddy are likely to forget them—or his ascription of all the praise and glory for the work he had done to God.

Medically, the Siangye scheme has made good progress. A fine building has been given by the Government for its temporary accommodation and at the beginning of December work will be commenced in this house.

The Wesleyan Methodist Church has gained the services of Dr. W. C. Grosvenor, F. R. C. S., who has come to China at a much more advanced age—and much more advanced stage of medical experience and skill—than is common. One result of Dr. Grosvenor's offer of service was a gift of £2,500 to erect a hospital.

Evangelistic Work in Szechwan: Progress and Needs

O. L. KILBORN.

SZECHWAN has seven church organizations doing work in sixty-three central stations and 325 out-stations, for a population of 70,000,000. There are 454 foreign missionaries, and 8,000 church members. To prepare Chinese workers there are three training schools for evangelists, one a union school in Chengtu for four churches, a second in Chengtu for one church, and a third in Paoning for a sixth church.

We are manifestly young in the work, for there are only eight ordained Chinese ministers in the province, although the unordained number 277. Summer conferences and conventions

are held each year by different Missions or churches, at various centres, for the deepening of spiritual life. In the summer of 1914 a conference was held at Mount Omei on Sunday school work, attended by a considerable number of foreign and Chinese workers. Conferences were also held on evangelism at Kwanhsien and other points, in accordance with the recommendation of the Continuation Committee.

The Advisory Council of the Szechwan Churches held its first regular annual meeting in June 1914. This body is made up of foreign missionaries and Chinese representatives of the churches, in about equal numbers. A gratifying feature of this Advisory Council is the mobility in action secured through the organization of an Executive Committee consisting of five foreigners and five Chinese, all resident in one place, Chengtu. Therefore it is possible to hold meetings once a month or once in two months, with good attendance and without excessive loss of time. Moreover, a special meeting may be called on a day's notice.

Organic union has not yet been attained among the Szechwan churches. Yet efforts towards this end have not ceased, and a certain amount of progress is registered year by year. The tendency would seem to be now directed more towards co-operation in practical effort.

This is seen in the well-organized West China Christian Educational Union, the West China Union University, and in the Co-operation or Advisory Committees now being formed in stations occupied by more than one Mission. These committees are intended to view the work of the station as a whole, rather than from the view-point of any one Mission. This tendency is shown further in the contribution of two men, one from each of two Missions, to the Y. M. C. A. in Chengtu, who work alongside the two men sent here by the National Committee of the Y. M. C. A.

The tour of the province made during the first half of 1914 by Messrs. Ting Li-mei and H. J. Openshaw gave an impetus to the spiritual life of the Christians which is not merely stimulant but tonic. They visited together eighteen different cities, and delivered over 300 addresses to very various classes and congregations of people, men and women, boys and girls. "Hundreds signed cards agreeing to read the Bible or New Testament through once a year or oftener; to lead their friends and relatives to Christ; to form prayer circles,

and to become enquirers. Without doubt the life of the church has been permanently enriched."

Evangelistic campaigns have been conducted in certain centres, by the missionaries and Chinese workers joining together and systematically working the different sections or wards of the city. Companies of Chinese led by missionaries, and perhaps carrying a flag, attract crowds of listeners in the streets. Invitations are given to evening meetings in the church, where the duty of taking a stand for Christ is pressed home. Similar evangelistic campaigns are being planned in other centres in the province.

Among the urgent *needs* for Szechwan is that for better trained Chinese evangelists and ministers, and more of them. Men of character are always in demand, but now more than heretofore, in order to lead their own people to the high standards of the Gospel. I believe that we are learning that we must look more and more for our future leaders in our primary and middle schools, and patiently develop and train them through the years from childhood to youth, and then from youth to manhood. For leadership character comes first, absolutely before and above scholarship or any other qualification. To this end the utmost care and patience must be exercised in selection and in training, not only in school and college, but in all that makes for strong virile Christian manhood.

This is the age of specialists, and evangelistic work in Szechwan is in need of a band of workers, specially set apart to visit the churches, regardless of Mission or denomination, in order to hold special meetings. This band should consist of one or two of our very best foreign preachers, together with two or three of our best and most successful Chinese. Their salaries and travelling expenses should be borne by all the churches unitedly. The tour this last spring of Messrs. Openshaw and Ting Li-mei has shown us something of what might be accomplished in this way, both in seed-sowing among all classes from officials through students to the common people, and in gathering in the results of the sowing of former years.

A union theological school is needed to give a thorough equipment to our ministers, altogether comparable to that received in theological schools in the home lands. It is very possible that such a school will be organized in the near future in connection with the Union University.

One can only mention our great need of a Christian newspaper, published in this province, to serve as a bond of union among all Szechwan Christians, and as a channel through which to give expression to Christian standards and ideals in the midst of much ignorance and misunderstanding.

There is great need that men might be given time by their Missions for the preparation of literature. We have an active mission press in Chengtu, and an alert West China Tract Society with headquarters at Chungking. But the Szechwan Church is so young, so much time seems to be necessary for organization, and to take advantage of the many attractive opportunities for directly spreading the Gospel message, that very few have yet undertaken the preparation or translation of books.

There is need of an active canvass in all the churches for the principles of self-support. Both foreign missionaries and the Chinese need to realize more vividly the value to character of self-dependence in carrying on the work of the Kingdom.

Progress and Needs of Educational Work in West China

EDWARD WILSON WALLACE,

Secretary of the West China Christian Educational Union.

THE past year has been one of unparalleled progress in every department of Christian education in West China, or rather in the province of Szechwan: the writer is unfortunately not familiar with what is being done in Kweichow and Yunnan.

Most outstanding is the firm establishment of the various schools and colleges of the West China Union University in Chengtu. The College of Arts and Sciences, following the regulations of the Board of Education at Peking, is divided into a Junior and a Senior College of three years each. In the former, entrance to which demands graduation from a middle school of the West China Christian Educational Union, or from a government middle school, there are at present twenty-three students. In the Senior College there is a class of seven, five of whom have completed the work of the Junior College, and two who have graduated from the Szechwan Provincial

University. The Union Normal School has a first class of seven men. The medical faculty opened its doors in September with eleven men. A Union Language School for Missionaries was opened in February and has had an enrollment of fifteen. Connected with the University are also a Union Bible School, and a Union Middle School with one hundred and sixty students.

The first permanent buildings on the University campus have been completed. A Superintendent of Construction is on the ground and is proceeding with the erection of the Administration Building. The Board of Governors of the University has secured additional funds for the purchase of land, and the University is assured of one hundred and twenty English acres, most of which has already been purchased. Last, but of prime importance, is the appointment of the Rev. Joseph Beech, D.D., to be President of the University. Dr. Beech is now on his way to America to raise funds for the development of the plans of the Board of Governors.

Higher education for women has been inaugurated by the purchase of property in Chengtu for the Union Normal School for Women. The first class of ten, all graduates at least of the senior primary school, commenced work this autumn. The first woman student to complete the middle school course in a Christian school in West China received the diploma of the West China Educational Union in June.

Christian education in West China has been noted for the fact that higher education was not attempted until broad foundations had been laid in a Christian system of primary and secondary schools. The West China Christian Educational Union, which has completed eight years of its history, has been increasingly useful in raising standards of efficiency. The extent of its influence is indicated by the following figures:

Statistics of the West China Christian Educational Union, 1914.

| | Schools Registered. | | | Students. |
|----------------|---------------------|-----|-----|-----------|
| Kindergarten | ... | ... | 1 | 38 |
| Junior Primary | ... | ... | 174 | 6,135 |
| Senior Primary | ... | ... | 36 | 724 |
| Middle School | ... | ... | 7 | 354 |
| Total | ... | ... | 218 | 7,251 |

Trustworthy figures for the total number of Christian schools in West China, including those not registered, are not available, but it is safe to say that the larger number are now enrolled in the Educational Union, following its course of study

and taking its uniform examinations. All schools doing work of middle school grade are enrolled. Union in middle school work has been consummated at Chungking between the Methodist Episcopal and the Canadian Methodist Missions; at Suifu a union is being tried between the American Baptist and the China Inland Missions.

Not only has the number of schools in the union been the greatest ever recorded, but the standard is being rapidly raised. This is being done in a variety of ways. A new course of study has been prepared during the past year, based upon that required by the Chinese Board of Education but incorporating the best methods of Western lands. The details of this course, which represents many months of work by scores of local educationalists, is well worth the study of those interested in education in China. The secretary of the Union has spent much time in the inspection of schools, and it is hoped that the reports of these visits may be of assistance in remedying some of the short-comings of these schools. Steps are being taken to secure a Chinese secretary who would devote most of his time to this inspection of schools and to the preparation of helps for teachers.

It is increasingly felt that the crux of the whole problem of Christian education in China lies in the Chinese teacher. The Normal Schools will ultimately provide the men and women required, but in the immediate future something must be done to secure better teaching by the present staff of teachers. So strongly is this felt that at the recent Annual Meeting of the Educational Union plans were laid for the inauguration of a "three years' campaign of teacher training." This involves: a conference of leaders early in 1915; the holding of teachers' institutes (of from three to ten days' duration) all over the province; short term normal schools, preferably in the summer; reading courses and lectures; and the publication of literature for Chinese teachers. It is an ambitious programme, but unless something like it can be carried out Christian education is bound to fail.

To sum up: the immediate needs, as they appear to the writer, are briefly these:

1. An increase in the efficiency of the schools already established.
2. Additional schools, preferably boarding schools, of the senior primary and middle school grades.

3. The proper training of all Chinese teachers.
 4. The appointment by each Mission of one or more Superintendents of Education to supervise the schools of the Mission.
 5. The strengthening of the Union University in all departments by additions to the staff and a large increase in its available funds, so that it may better fulfil its Christian mission to eighty millions of people.
 6. A clearer understanding by missionaries and Chinese church members of the prime importance of Christian education, and of the best methods to be employed in developing Christian character in our students.
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The Work in Yunnan

E. AMUNDSEN.

IT is well-known, of course, that Yunnan has been one of the hardest mission fields in China—thirty-eight years of strenuous work scarcely yielding any fruit. After that time, however, or since 1900, when the China Inland Mission almost decided to give up Yunnan as a mission field, there has been slow but steady progress.

The China Inland Mission, which is the oldest Mission here, and for several years the only Mission, has now about 1,343 members in Yunnan.

The next Mission to enter Yunnan was the Bible Christian Mission, or as it is now called the United Methodist Mission. This Mission has its present field in the northeastern part of Yunnan and the adjoining borderland of Kweichow. The work carried on in four main stations and a large number of out-stations has been surprisingly fruitful of late years. This is due mainly to the large work carried on among aborigines. They must have thousands of adherents.

The Pentecostal Missionary Union is comparatively new in this province. They have been here nearly three years now and done a good work in that short space of time with but few workers. The Mission has two stations—Yunnanfu and Likiangfu. They have one out-station—mainly supported by the native church here. Other out-stations are being opened on similar lines.

I ought to mention that this work is not wholly "Pentecostal," or carried on by the P. M. U. only. The native local church element is somewhat independent and the church is superintended by Mr. and Mrs. McLean, who are independent of the P. M. U., but working in harmony with it. The P. M. U. sent out no less than five new lady workers this year, and further developments are expected.

The Church Missionary Society has bought premises here in Yunnanfu and sent a native pastor up to begin the work—pending the arrival of foreign workers. It is an extension of the Pakhoi work and we have every reason to expect much from this new work in our midst. Already the evangelist or pastor reports over a hundred inquirers here. At this rate they will soon have to enlarge their borders and build a large chapel to hold the congregations. Medical and school work, I am told, will also be a feature of the work—and sorely needed this is.

The Y. M. C. A., commenced at the time of the revolution in an independent way, is doing well here considering the uphill work it has to do. It has a membership of 113 or more, and 15 active members. There are now two foreign secretaries here. The work carried on is mainly educational. There is a middle school, attended by some forty students, and an evening class in English with about 35 students. A Bible class has 45 members enrolled. A Sunday evening evangelistic service is also held. But, if I may say so, the spiritual work of the association has not been given the attention that it ought for lack of workers. This we hope will soon be remedied as we hear of a very suitable and experienced Chinese secretary being appointed to this work from Canton, in addition to the new foreign secretary just arrived. Various lectures, usually illustrated, have been given throughout the year.

Mr. Lerrigo of Canton is a keen friend of this association. A visit from him and his wife lately gave a new impetus to the work.

In answer to an appeal for help to support the new Chinese secretary no less than 30 came forward and put down their names on the "Sustaining Membership List," pledging \$50 per annum, each.

Among these five were foreigners, the rest Chinese, the Governor signing for three. This was most unexpected as the

work of the association is new and on the whole little understood yet.

Last, but not least, mention must be made of the work of the British and Foreign Bible Society. This Society has had for years work all over the province and south-west China generally. Its colporteurs travel far and wide scattering the seed of the Kingdom. This has been a most difficult year on account of the lawlessness prevailing everywhere. Armed robbers come to within a few miles of the city of Yunnanfu in bands of 60 to 200 or more.

But in spite of all the obstacles in the way of this work this year promises to become a record year—exceeding all previous records by several tens of thousands.

NEEDS.

The C. I. M. needs new workers—both Chinese and foreign—badly in order to cope with existing work. The stations are badly manned, and there are none free for out-station work. In one case one man has to look after two stations. In view of the opportunities everywhere apparent this is a great pity, and it is hoped that this will be remedied as soon as possible. This is true of both the Missions working in Central Yunnan. Lately Rev. Allen of the C. I. M. has had a Bible school here for Christian men likely to be used as evangelists.

There is a great need for a good school in this central city of the province for educating evangelists.

The United Methodist Mission in Chaotong has such an institution, consequently they are better off for helpers than the rest.

Colporteurs are also hard to get and to keep.

Only a few cities of the province are occupied by Missions ; the greater part of the province is lying untouched except as visited by colporteurs now and again. At least fifty new workers are needed to occupy the field.

Now that there is a railway connecting this capital city with the coast there is no longer any excuse for not sending workers.

Yunnanfu is as accessible from Hongkong as is Hankow.

I am constrained, however, to close these rambling remarks with a pessimistic note in spite of all the progress made.

A decided change has come over the people—more especially the ruling and influential classes. This change is due to

the energetic work of Buddhists and Confucianists and, lately, to the fact that so-called Christian nations in the West (and East) are at war. Idolatry is again encouraged. The city god was again reinstated here the other day with unusual pomp. Temples are being built anew. Large "united" meetings of the "three religions" are a new feature. Colporteurs and evangelists have less freedom on the streets than formerly. Foreigners generally are "falling in value."

Christian work among the aborigines is being opposed by the government. And this, unless a more independent and experienced man is placed at the head of affairs here, is likely to have very grave results for foreigners and Christians alike.

It is to be hoped, though, that with the speedy restoration of peace in Europe and North China this spirit of high-handedness will die down again.

Our Book Table

THE REGENERATION OF NEW CHINA. By NELSON BITTON. *With an Introduction by the Rev. LORD WILLIAM GASCOYNE-CECIL, and 24 Illustrations.* United Council for Missionary Education, London. Price 2/- net.

Excepting most recent contributors, all our readers are, without in many cases knowing it, under deep obligations to the author of the book before us for the thought and effort he expended on the **RECORDER** during his last years of work in China. His home-going was felt to be a real loss to workers on the field and was rendered more poignant by the fact that sickness was the cause. We are thankful to hear of the return to health which enables Mr. Nelson Bitton to act as Organizing Secretary of the L. M. S. at home and to write such a book as "The Regeneration of New China."

In eight chapters packed full of up-to-date material, Mr. Bitton presents the outstanding problems which face the Christian Church in China. Although this survey with its information and inferences presupposes a prior study of "The Uplift of China," it can stand by itself as epitomising the essential features of Chinese ancient conservatism, recent change, and possibilities.

Mr. Bitton speaks of the reform as a reality and traces it back through the revolution to the prior awakening which inevitably resulted from the impact of Western civilization on old China. In spite of reaction and disappointments, the reform must go on because the ideals are essentially moral in aim. It is pointed out that the outstanding problem is a religious one and the solution lies in the fact that in Christianity is the genius which can lay hold of the innate conservatism which is the essential heritage of the Chinese mind and which can guide and restrain the reckless forces

which have caused so much trouble to the Central Government, infusing all the various elements into a power which makes for righteousness. Two of Mr. Bitton's pithy sentences are:—"So many rooms of the temple of the Chinese mind are becoming empty, swept and garnished, and they lack a Lord." "The purity and moral quality of the Christian Church in China are of more moment than either its popularity or its numerical success."

It is impossible to mention all the features in this compact volume or the earnestness of the appeal in the last chapter which speaks about the Christian Church in China and its claim upon the West, and the other material. It is only right, however, to draw attention to some statements which seem out of perspective to workers on the field, such as "a strongly marked religious life" which is described on page 33 as having been "one of the outstanding characteristics of the Chinese throughout their racial history." Also on page 96 China is spoken of as "a country which has always been practically democratic," whilst the references to footbinding on page 101, the incidental mention "of the forces of reaction" on page 158, and other phrases we might quote, require an adjustment of proportion. The book is a strong book and it is of the utmost importance that its influence should not be nullified in any way. Attention might also be drawn to the fact that whilst the index is good it might be made still fuller. For instance, whilst "Missions and Literature" has references to five pages, reference ought to have been made to page 155, to the need of Chinese help in the production of convincing Christian literature. Then whilst there are three references to "Corruption of Officials" no note is taken in the index of the reforms referred to in the first chapter as still needed in the public and official life of China. The illustrations are good, but surely a mistake has been made in the title of the one opposite page 83. The picture looks more like the Gordon Hall and Gardens belonging to the Tientsin Municipality than the Anglo-Chinese College, Tientsin.

We congratulate the publishers, the United Council for Missionary Education. Possibly the missionary body is not sufficiently cognizant of the unique services rendered by the United Council in presenting the missionary needs of the day to the young people of the home churches. As we have seen, the work is planned scientifically, and the various denominational bodies must reap definite and far reaching results from the excellent manner in which the plans are carried out.

G. M.

ILLUSTRATIONS FOR TEACHING THE CATECHISM. *By the Revs. G. H. DIN and H. A. LESTER. London: Longmans, Green and Co. 1/- net.*

"In far-off lands and ages to come, no teacher will enter his class-room without being prepared to make his hands help his head, and by rapid sketches to put before his class in a vivid way all things capable of being illustrated by sight and pictured to the eye."—THRING.

The book before us consists of a series of simple diagrams to illustrate lessons on faith and action from the Church Catechism. It is issued under the direction of the Sunday School Council of the Bishop of London. The Preface well sets forth the advantages

of putting truth into the mind through the blackboard and other drawings. Say the authors, "Seeing is not only believing but it is understanding and interesting and remembering and effective."

No expensive equipment is needed, no intricate designs need be drawn. There would seem to be no excuse for much of the "much speaking" of the average teacher, when simple and effective diagrams and picture work can be so simply and cheaply done by the teacher and scholar, or by both.

The Foreword and Preface of three or four pages are of value. Then follow fifty pages of actual diagram work, helpful to some teachers of the Church Catechism. In general, however, we believe that the teacher who would do effective blackboard work will probably prefer to invent his own diagrams—perhaps getting his hints from such books as the one before us.

E. G. T.

新大陸 by 陳星村. A SPLENDID LAND. By Rev. ANDREW K. T. CHEN, Foochow. Methodist Publishing House, Shanghai. Price 26 cents.

The Chinese title calls it a "New Land," and we can assure the readers that the "New" land is indeed "Splendid." The book is made up of 14 chapters, in the form of stories, intended for Sunday school workers in particular. It aims at stirring up a spirit of devotion and courage along the highest Christian plane. It will amply repay careful study, and deserves a wide circulation. It cannot fail to do good to students in schools and scholars in Sunday schools. The style might have been improved in several places, for, though the style is generally easy Wênli, there are occasional lapses into colloquialisms. We heartily welcome Mr. Chen into the rank of writers, and are glad to note that he promises to add another volume. May his tribe increase, especially if the others follow his example of aiming at the best and doing it in such a worthy manner.

SEER.

新詩讚 A BOOK OF NEW HYMNS. Presbyterian Mission Press. Translated by Miss NIELSEN. Price 25 cents.

With the Catechism comes a book of 30 new tunes, most of which are set to one stanza of Chinese words. These are hardly what would be called 詩 in exact Chinese usage; they are rather 歌, songs. Only the melody of the tunes is given without harmony or accompaniment; and a majority are Danish with a unique and pleasant flavor of their own. Among the others is the Marseillaise without words. No. 21, "Antifootbinding" is the chorus of "Tramp, tramp, tramp;" and is a good, ringing setting for the words. The tunes are simple and easy to sing without the support of harmony or accompaniment. But there is one defect all too common of late years, poor proof-reading.

They are "Songs of Land and Home and Liberty," and especially of patriotism. They will help to meet the present need of songs that will give fit expression to the domestic, social, and patriotic affections. There is a sad lack of Chinese songs of this description which are free from all questionable allusions; and I

earnestly commend this book to all who are working for the broadening and purifying of Chinese social life. It is a good handmaid to godliness, and will help toward removing the present paucity of innocent amusements.

There are Chinese writers who tell us that the music of China has become very degenerate. We read of a prince in by gone days of China who, when he was about to join battle with another prince who had been reinforced by the soldiers of a third prince, enticed these away by having his own soldiers make the night melodious with folk songs of the land of the third prince. This could hardly happen now.

May the Chinese soon have many songs, both indigenous and imported, worthy of the land of Confucius and Mencius.

J. E. WALKER.

樂法簡要 A CATECHISM OF THE ELEMENTS OF MUSIC. *Presbyterian Mission Press. Miss NIELSEN. Price 10 cents.*

In examining this little book we come at once to the question of Musical Nomenclature. The Chinese have their own system of musical notation; but it differs very much from ours. They have also a musical nomenclature suited to and sufficient for their system, but insufficient for ours. Hence we in teaching music to the Chinese have invented new nomenclatures, finding or coining technical terms to which we have attached the meanings we wish to impart. I knew one converted Chinese song-singer, but he said there was not one decent song among the hundred that he knew; and from his conversion on, he never had anything to do with the old music. It is perhaps well that we have introduced a musical nomenclature free from all associations with a kind of music which the Chinese themselves have classed with gambling and boxing, etc., as one of the vices. But we do need to get together and settle on one set of terms.

The large English-Chinese Standard Dictionary issued by the Commercial Press gives four terms for "scale," and the catechism adds a fifth; and other like cases not a few might be adduced.

The catechism is divided into five sections, (段, misprint for 段). The first in two parts, $3\frac{1}{2}$ leaves, treats (1) of the scale, its staff, its intervals, and the alphabetical and the do re mi (to le mi) names for these. (2) Pitch, and the locating of the seven letters on the staff. The nomenclature differs in part from the various terms in the Dictionary.

Section two treats of Time. (1) Long and short notes, and the signs for these. (2) Kinds of time, and how they are indicated. (3) Rests. The oblique dash used to distinguish eighths and sixteenths is alluded to under the name of "slant-foot" (斜脚), a graphic term which will catch the eye and ear.

Section 3, $10\frac{1}{2}$ leaves, treats (1) of bars, slurs, holds, etc.; and of the harmonic and other intervals larger than the step and half-step. (2) Harmony and related matters under the title of 相協 (instead of 和諧). The treble and alto are called 正品 and 副品, while tenor and bass are 上品 and 下品. The Dictionary has all these except the first; but it uses 調 as the transla-

tion of "melody" whether meaning tune or treble. Yet the use of 副品 for alto points to the use of 正品 for treble. For sharps and flats 剛 and 柔 are used. These two characters occur in the Dictionary, but not specifically as definitions; and here we can score one for the Catechism. They have long been in use at Foochow.

Section 4, three leaves, treats (1) of volume, loud, 強; medium, 中; soft 弱, tones. The Dictionary gives no musical definition of these three words; another score for the Catechism. (2) Modifications of volume; uniform, 均; crescendo, 放聲; diminuendo, 收聲; staccato, 頓聲; and gliding 貫聲. These are all found in the Dictionary. Yet 放 and 收 do not indicate the *gradual* increase and decrease of volume, while in Williams' Dictionary one definition of 頓 is "a rest in music." Still it is hard to find better terms.

Section five is entitled 清濁 and treats of quality of tone and of defects of tone to be avoided; of suiting the music to the words; also of expression and of correct breathing. It covers about three pages.

This little book has many excellencies; otherwise I would not take time to notice its defects. Its choice of terms to render our Western Musical Nomenclature is worth considering. The Dictionary is a grand production, but defective in its rendering of musical terms.

THE SEPTEMBER CONSTRUCTIVE QUARTERLY.

This number well maintains the reputation it has already won, and proves that even among the bewildering multiplicity of religious papers there is room for this new venture of faith. It is true to its name in laying stress on the positive contents of the Christian faith—as interpreted by each communion—rather than in indulging in destructive criticism of the points on which Christians differ. The paper, print, and general style are admirable and the menu is so varied that he who cannot find something to his taste must indeed have a jaded palate.

This number contains no less than 15 articles, but space will allow me to refer to but four which more directly concern the foreign missionary. These four all bear on the question of union and, whilst the points of view are very different, yet, taken together, they prove conclusively how earnestly the leaders are working towards unity. The thoughtful reader of these representative essays will feel that, though we may have a long way to travel before reaching the goal, yet real progress is being made and the Spirit of God is teaching the members of the one Body to realise their corporate oneness and mutual interdependence as never before. What this Review specially stands for is to clear the ground by inviting representative men to frankly state what their respective communions have to contribute of vital truth, in the conviction that this will remove prejudices and misunderstandings, that are due largely to our mutual ignorance and unhappy isolation, as well as to our traditional habit of studying the doctrines of those from whom we differ in the expositions of their opponents,

instead of letting each be his own interpreter. Frankness and sympathy are the birth-marks of this new Review, and so far it signally illustrates the golden rule, "Suaviter in modo, fortiter in re."

The first article is a weighty one called "*Spiritual Factors of Unity*," and is a needed reminder of the necessity of sound foundations of positive faith in any unity worth aiming at. The writer starts his discussion from a suggestive article in a former number by Mr. T. R. Glover, who pleaded for unity in the spiritual fact and especially in the realm of spiritual experience. If these two articles are studied together, it will be found that one is largely the complement of the other. Each emphasises an important aspect—Mr. Glover, the subjective, human side of unity—Mr. Bull, rather the objective, Godward side, and the impression left is that, if both men met round a quiet fireside, they would discover there was little in their respective positions that each could not accept. It must be admitted that Mr. Bull has the more difficult task, for he is going against the stream. In these days it is not popular to be asked to re-examine foundations and make sure of first principles. And yet surely the note struck in the following words is a true one, though we may not be prepared to follow the writer in all his subsequent inferences.

"It is God that maketh men to be of one mind in a house. Unity is a vital growth. It is not merely that God by the working of His Spirit makes men peaceable, overrules their dispositions, brings good out of evil in us. There is much more than this in the Divine origin and growth of unity. Is it not in the revelation of Himself which God has given in His Son Jesus Christ . . . that the foundations are laid?" And he proceeds to bid us contemplate more deeply "the great things" that God hath done, such as the Incarnation and the Perfection of our Lord's Humanity. In developing this theme, the writer, living in U. S. A., has some severe things to say about American modern methods. "The American nation is ever out for results. . . . We are impatient of delay, of debate, of dependence upon anyone. . . . There is little wonder that reunion at any price for practical purposes is the temptation of the hour. And the method is co-operation that you may find unity. In practice this means that convictions of faith are kept for private edification."

Faith in our Lord's Godhead, faith in the Resurrection of the Body of Christ, are essential in Mr. Bull's idea of unity. Thus—"Faith in the Divinity of our Lord has verily a most uniting influence on those who believe it and a most divisive power towards those who reject it. . . . We cannot have the unity which comes from such a faith without the division which at once springs into being also. . . . So bright a light has so deep a shadow." Again, "It is not all one to us whether the Sacred Body rose from the dead, or went the way of all flesh." "The prayer was that 'those who believe in Me' may be one. It is the unity of a full faith and a perfect knowledge—a knowledge gained in the experience of an accepted revelation."

Of the four articles now under review this is distinctly the most theological; it will repay careful reading and re-reading; it

certainly points out the evils of a cheap and premature union and brings into strong relief great primary facts we are in danger of forgetting.

As in some sense an antidote and corrective to what may seem the rather extreme position of Mr. Bull, the reader should next turn to an interesting article by W. F. Lofthouse, called "*An Experiment in Co-operation*," which tells the story of a recent successful effort to bring together the Christian Social Unions of different religious bodies. On three several occasions representatives of all the religious bodies in Great Britain met at Swanwick to discuss subjects of pressing social importance. The basis was frankly inter-denominational—not undenominational—and therefore there were no common religious celebrations, but provision was made for four separate religious services daily—the Catholic Mass, the Anglican Eucharist, a Friends' Meeting and a Free Church service. The result was that, differences being thus taken for granted, attention and emphasis naturally fell on what was common to all. Some members, indeed, of the Conference took opportunities for attending all four services; and were surprised to find how much appealed to them in each. "There was no one who did not feel that these services . . . bound the whole Conference together. The object of the Conference was not to discuss how best to adjust points of difference, but how to unite in a common obedience. No question of belief or ceremonial was raised." And if the Church is indeed to be the Body of Christ, neither belief nor ceremonial can be a matter of final importance. She must be the vehicle for those great and redemptive activities which fill up the record of "all that Jesus began to do and to teach." And for this reason—to all who are interested in the question of future reunion—the experiment described by Mr. Lofthouse cannot fail to prove of interest. Speaking of our wide divergencies on questions of orders and sacraments and the like, "Here are divergencies enough," urges the critic, "true, but the unity comes first. The differences, deep as they cut, rest on our interpretations of Christ's words, of the Church's history, and of our own experiences. The agreement rests on Christ's command; and were it not for the point on which we all agree, the differences would never have arisen." This is well said and worth our pondering.

"The religious life has many functions—intellectual, institutional, mystical, but our Saviour placed the chief stress on action. Obedience to the commands of Christ is the heart of our religion. The flag that we reverence is one thing, the position we have to capture is another. We are not sent to preserve our denominational system intact, but to destroy the works of the devil. We are therefore to work for a day when our distinctive denominational messages will take their true place in our counsels and schemes, as so many regimental orders and loyalties, created for a greater purpose than their own existence, and limited by it alone—the redemption of the world by love. "We must go further. If we are to save our life we must lose it. The price of life, that is, is self-denial or rather self-effacement. We agree, in theory, that this is true of individuals. How do we know that it is not also

true of denominations and separate churches? To insist on our special portion of the truth of the Gospel; to push it into the foreground; to command others to recognise it and bow down before it; is to cultivate the spirit of self-assertion which is fatal to the Christian character. No loyalty to the faith of our fathers can compensate for the sacrifice of humility. Let any religious body put its own traditional standards and war-cries before the salvation of the world and it is lost."

Inclusiveness must be the rule, if we are to approximate to a common point. Inclusiveness, however, is only possible if there is a bond of union, a single enthusiasm ~~the~~ aim. Such was found for this movement in the common passion for social service, but it is equally needed for the Church as a whole. Without it, opposing doctrines make any real alliance hopeless; with it, they become complementary principles. "I cannot give up the rite of absolution" says one. "I cannot cease insisting on the witness of the Spirit" says another. But let both fix their thoughts on the great mission of the Church, and both will find, when allowed to keep their precious and holy things, that they can use all that is thus given for that splendid task and feel that everyone else is the richer for it.

Could not such a Divine bond of union be found at this very time in a united campaign of the Church Universal against war as essentially contrary to the Spirit of Christianity? Why is it too often left to Socialists and the Labour Party to denounce war? Once let the Whole Church unite in a fervent crusade against war and it will become for ever impossible, at least within the pale of Christendom.

Incidentally, it might be claimed that the International Continuation Committee, with its branches in China and other lands, is an experiment on a large scale, conceived along the very lines Mr. Lofthouse advocates. And all inter-denominational union in educational work carried on in hostels falls into the same group.

A third deeply interesting paper is by S. M. Zwemer on "*A United Christendom and Islam*." It mentions the alarm created already in Islam by the signs of growing Christian unity, and reminds us that the present situation throughout the entire Moslem world is an unprecedented one and is a challenge, not only to a dauntless faith but is a distinct call to unite all our forces in the coming struggle. "Face to face with Islam there must be no rivalry or overlapping of territory or of energies. The issues at stake are too vital, the urgency is too great for anything save united effort. We need the help of all." We must, urges Dr. Zwemer, draw closer together and sink some of our differences face to face with the present peril and opportunity, and he indicates certain ways in which this consummation can be hastened, such as (1) by recognising unity in scholarship in studying the problem; (2) by realising that our common faith is assailed by Islam and that it needs our united defence. Most of the great creeds of Christendom were in existence before Islam arose. The opposition of the Moslem mind is directed chiefly against that which all the churches, East and West, agree on. The character of the conflict

therefore calls for unity (3) by showing a united front in the occupation of the field. There should be a recognition of territory occupied by Roman Catholic Missions among pagan races on the border-marches of Islam. Dr. Zwemer believes such co-operation is possible. It will come as a shock to many to learn that the greater part of the Mohammedan world is practically unoccupied. It was the divisions of early Christianity that lost whole regions to Mahomet, and it seems quite certain the Cross will not win back these peoples from the Crescent till Christendom learns to heal its divisions and present a united front.

Lastly, in his article on "*The Scriptures as a Bond of Co-operation*," the secretary of the B. & F. Bible Society gives in brief outline the thrilling story of Bible translation and shows how every section of the One Church has shared in this great work. Speaking of the Union Mandarin Version, which is current among 300 millions of Chinese, he tells how Episcopalians, Independents, Presbyterians, Methodists, Baptists, and Paedobaptists; Americans and Europeans, have all loyally combined to give China a Standard Bible and how this is perhaps the greatest contribution so far towards what the Chinese Christians yearn after—an undivided Church of Christ in China.

The reviewer has quoted largely from these four articles, because quotation is the sincerest praise and most calculated to send the reader to the original essays. He hopes that the taste of these crumbs will send many to the table where so rich and varied a feast is provided. Along with its companion, the *International Review of Missions*, the *Constructive Quarterly* is worthy of a place in every station library, if not on every missionary's shelf.

E. W. B.

ACKNOWLEDGMENTS.

The Ideal Vest Pocket Diary and Daily Reminder for 1915. Methodist Publishing House. Leather 40 cents. cloth 30 cents.

The English Hymnal. Services for Young and Old. OXFORD UNIVERSITY PRESS, London, E.C. A little Psalter of short services for Missions, Schools, and Catechisms, etc. Price 3d net.

A Bibliography for Missionary Students. Edited by H. U. WEITBRECHT, PH.D., D.D. Oliphant, Anderson & Ferrier, London. Price 1/- net.

Biennial Report of the Charles Rogers Mills Memorial Schools for Chinese Deaf Children. For the years 1912 and 1913. The Commercial Press, Ltd.

The School for Chinese Deaf. The Story of our Deaf Girls. By ANITA F. CARTER. Reprinted at the Commercial Press, Ltd.

Agricultural Reciprocity between America and China. By GEORGE WEIDMAN GROFF. A Contribution toward Economic Development and Permanent Famine Relief. Canton Christian College, New York.

Pakhoi Mission Hospital. Dispensary. Compiled by NEVILLE BRADLEY, M.B., B.Ch. and C. G. S. BARONSKATHER, M.A., M.B., L.L.B. C. M. S. Press Pakhoi, South China. Price 25 cents.

Institution for the Chinese Blind, Shanghai. Second Annual Report.

Co-operation at the Home Base. Kikuyu Tracts. By Rev. H. U. WEITBRECHT, PH.D., D.D. Longmans, Green & Co., London.

Correspondence

IS FOREIGN MISSION WORK OUT OF BALANCE?

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Will you permit me to draw the attention of your readers to an excellent article under the above heading in the October issue of the *International Review of Missions*? Would that all Mission Board secretaries and deputations might find time to carefully ponder the author's weighty words. Happy is the society for whom Mr. Clark acted as deputation. He has indeed hit the nail on the head, and has rendered a most valuable service to the whole missionary body by so clearly stating the case for a more balanced policy.

I am

Yours faithfully,

J. S. HARRIS.

E. B. M., CHOUTSUN, Shantung.

SUMMER COTTAGES.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Will you be so good as to insert the following in the next issue of the RECORDER? In order to be of service to those who have houses to rent and those wishing to rent houses at Mokanshan Summer Resort next season the Association decided to receive any applications and try to make suitable arrangements. Will friends who wish to make use of the Association for this purpose, kindly send all necessary particulars as early as con-

venient to Rev. H. Castle, Tung-lu, via Hangchow?

Thanking you in anticipation,

Believe me,

Yours sincerely,

H. CASTLE.

TUNG-LU.

CHINESE CHURCH HISTORY

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: It is known to some of your readers that *The Theological Quarterly* is issued in Chinese from the Nanking School of Theology and edited by a member of its faculty. In a recent number of this quarterly an urgent request was made to the older pastors and preachers of the church in China to write out the early history of the various stations and churches. History has been making very rapidly in the last few years; also the older Chinese workers are passing away very rapidly, and I wish to enlist the co-operation of missionaries in all the churches and in all parts of China, in urging these older pastors, who have seen the founding of the church in their districts, to write out while their memory is fresh, such details as will be of interest to the coming generation. If this is not done, the history of the growth of the church in China from the Chinese point of view will be practically impossible after a few decades.

Meanwhile it will be of vast benefit to those who are in training for the ministry to have such historical sketches as may

be obtainable for study and comparison, and we may hope that the beginnings of a history of the Christian church by some Chinese writer of ability can be made.

Thanking you for the insertion of this letter, and hoping that any who will write as suggested above will forward their notes to *The Theological Quarterly*, Nanking School of Theology,

I am,

Sincerely yours,

J. C. GARRITT.

of this kind. Therefore I give early notice of the fact that I have begun work. At the same time, I would beg all who have made use of the New Testament Concordance to send me specific criticisms of any sort, especially I desire to know whether the inclusion of the Standard Romanization is worth while. If not, then much labor will be saved by its omission.

Yours sincerely,

C. H. FENN.

PEKING.

OLD TESTAMENT CONCORDANCE.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In the English Preface to the Concordance of the Mandarin New Testament, it was stated that other hands than mine would prepare a Concordance of the Old Testament. Later on, for reasons which need not be explained in detail, those other hands abandoned the work undertaken; and it was, probably, just as well, since the work would have been based on one of the old versions. Now that the revised version is appearing, a few books at a time, the time seems to have come to make a beginning on the Old Testament Concordance; and the task, an altogether uncoveted one, seems to devolve upon me as the compiler of the former volume, which has already secured so wide a sale and use. It cannot, of course, be completed until the entire revision is complete; and for that the compiler is grateful, as it will relieve the drudgery of the work to take it in sections.

If there is any literary work which should not, on any account, be duplicated, it is a work

NO FEAR OF DISINTEGRATION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The seaport of Tsingtao loomed large among the colonies of Germany.

It was the power house for a province sending new life into all its arteries. Now that Japan supersedes Germany in the possession of that seat of power, will she do as much as her predecessor for the good of the province? Will she try to secure the permanence of her conquest and make it a base for further encroachments?

These are questions which intelligent Chinese are asking with deep concern. Not only do they despair of the restoration of the leased territory, they suspect their neighbours of a latent design on the integrity of China.

Let me remind them of the maxim that when the provinces have been long divided they are sure to be reunited, and when long united, sure to be divided.

This will be cold comfort, but I can add with confidence that no disintegration is to be apprehended. The bonds of a com-

mon written language and literature, are now reënforced by the requirements of a world-wide political system which forbids appropriation by any of the parties.

Under the Republic the people become the arbiters of their own destiny. Gradually they are beginning to awake to the significance of this principle. It must be long before they can have a change in the form of government submitted to them by way of plebiscite.

The historic mode for deciding that question has always been a struggle between the provinces. Claimants for the throne have risen in remote regions and had time to grow strong.

The advent of steam and electricity has rendered that slow destructive process forever impossible.

If a revolutionary banner were unfurled anywhere east of the gorges of the Yangtse the fact would be reported to Peking

within an hour, and within a week the insurgents would find themselves under the guns of the navy, or confronted by land forces carried by rail to the scene of danger.

So effectually do the new forces contribute to the cause of law and order that the people would be spared the burden of such vast armaments as were needed in ancient times to uphold the throne of majesty—a tithe of the troops being amply sufficient for the police of the provinces.

Every addition to the rails or wires adds to the protection of the commonwealth and favors the maintenance of peace.

Future revolutions to be successful must begin in the palace or the barracks of the pretorian guard. Of such cabals or outbreaks there is not much danger while the reins are held by the strong hand of Yuan Shih K'ai.

W. A. P. M.

PEKING.

Missionary News

Kiangsu Federation Council.

The meeting of the Kiangsu Federation Council was held at the Baptist Church, Soochow, November 18th to 20th. The delegates numbering fifty-two represented nine Churches or Missions, Northern and Southern Presbyterian, Northern and Southern Methodist, Southern Baptist, American Episcopal, Christian Disciples Church, China Inland Mission and London Mission. It was a most representative body and the finest spirit of fellowship prevailed from the first meeting until the end of the session.

Besides the routine business of organization and reports there was a movement started for a closer federation between the Kiangsu and Chekiang Provincial Federation Councils. The hope being that a delegate each year, regularly elected, shall represent each council in the other provincial council. It is hoped that after 1915 and beginning with that year, every third year the two provincial councils shall meet together.

Rev. Dr. Bryan of the Shanghai Baptist Mission and Rev. Hugh W. White of the Southern Presbyterian Mission at Suzhen (salt city) addressed the

Council on "How to Prepare Men for the Ministry." The whole purport being, God chosen and Holy Spirit prepared men, rather than educationally prepared only, the great demand being for Spirit-filled men, whereas too many men were being prepared educationally without regard to the Spirit-filled life.

Rev. Li Chen-van addressed the Council on the subject "How to Carry the Gospel to Every Man in Kiangsu." Stress was laid on the necessity for personal work in contrast to the too much preaching method.

Rev. E. C. Lobenstine spoke of the Fukien Provincial Evangelistic Campaign, which caused great interest among all the delegates. The work of the China Continuation Committee has not created much enthusiasm as yet, the fear being prevalent that the work of the Continuation Committee hinders the progress of the much beloved National Federation Council movement. Rev. Chu Sing-sen and Rev. Lidsong Dön of Soochow spoke on "Federation in Evangelistic Work." Rev. Choh of the Soochow Baptist church attracted much attention by his diagram speech on "Self-support."

Every general discussion was participated in by every man allowed to speak in the time limit. The finest spirit of good will was evident throughout.

The Council adjourned to meet in 1915, November 17th, 7:30 p.m., at Yangchow or Nanking.

F. H. THROOP,

Eng. Sec.

News Items.

Rev. Joseph Beach, D.D., President of the West China Union University, was recently granted an interview by Presi-

dent Yuan, who expressed great interest in the work of the University, and showed his appreciation of what the institution is doing by making a contribution of four thousand dollars toward its work.

Rev. Ch'eng Ching-yi, the Chinese secretary of the China Continuation Committee, has returned to China after a period of rest in England. Pastor Ch'eng is greatly improved in health. He has removed to Shanghai and begun his regular work with the Committee. He is now visiting the Churches in Swatow, Amoy, and Foochow.

We are informed that missionary work in Korea is now much the better for the experiences of "the conspiracy case," and that the Church is going forward satisfactorily and doing much missionary work. One of the Presbyteries in North Korea is supporting thirteen (Korean) missionaries, four of whom are working amongst the Koreans in Manchuria.

The Union Theological College has been successfully launched in Canton. The College is to carry on work of two grades, and the provisional curriculum outlines a three years' course for students of the higher grade, namely those who have passed through a middle school, and a four years' course, including a preparatory year, for those who have not had the advantages of a middle school course. The different Congregational, Wesleyan Methodist, and Presbyterian Missions in Canton unite in the work of this institution.

The Shanghai Branch of the International Correspondence School of Scranton, Pa., U. S. A.,

has enrolled in China some four thousand pupils, three-fourths of whom are Chinese. These students pay an average of one hundred dollars gold for their courses, the average length of which is one year and a half. The commercial and engineering courses are the most popular. All papers, excepting those of the courses in mathematics, are sent to the head office in America for correction.

It will be a surprise to many missionaries to know of the

magnitude of the plans for equipment which are being sent to the home Boards by some of the missionary societies at work in China. One society alone has this fall approved of appeals being sent home for new property amounting to Mexican \$1,394,296. In addition the society is asking for Mexican \$3,971,825 for the society's share in the equipment and endowment of union institutions in which the Mission has a part.

Missionary Journal

BIRTHS.

At Tsoyun, October 22nd, to Mr. and Mrs. ANDERZEN, C. I. M., a daughter (Gota Maja-lisa).

At Kioshanhsien, October 23rd, to Mr. and Mrs. N. ASTRUP LARSEN, L. S. M., twin daughters (Ingeborg Astrup and Kathrine Weltzin).

At Shekichen, October 27th, to Mr. and Mrs. E. WELLER, C. I. M., twin sons (Ernest Hudson and John Gooch).

At Yangchow, October 28th, to Mr. and Mrs. J. S. ORR, C. I. M., a daughter (Jean Miller).

At Sianfu, October 28th, to Mr. and Mrs. N. G. JAKOBSEN, C. I. M., a son (Oistein Nicolai Aaroe).

At Wukangchow, October 29th, to Mr. and Mrs. L. L. K. JENSEN, C. I. M., a son (Waldemar).

At Wenchow, November 3rd, to Rev. and Mrs. G. H. SEVILLE, C. I. M., a daughter (Edith Rachael Merritt).

At Hsiuyen, November 5th, to Mr. and Mrs. P. NORGAARD, Y. M. C. A., a daughter (Kirstine).

At Hunyuan, November 8th, to Mr. and Mrs. J. D. HOGLANDER, C. I. M., a daughter (Lilly Virginia).

At Peterhead, Scotland, November 8th, to Mr. and Mrs. A. K. MAC-

PERSON, C. I. M., a daughter (Mary).

At Sungyang, November 13th, to Mr. and Mrs. H. L. GEORG, C. I. M., a son (Paul Ferdinand).

At Choutsun, November 14th, to Mr. and Mrs. J. S. HARRIS, E. B. M., a son.

At Chaoyang, South China, November 21st, to Dr. and Mrs. BYRON LESHNER, a daughter (still-born).

At Yunnanfu, November 23rd, to Mr. and Mrs. S. B. COLLINS, Y. M. C. A., a son (Ralph Edgar).

At Kaifeng, November 27th, to Mr. and Mrs. M. H. WHEELER, Y. M. C. A., a son (Rodney Stilwell).

At Shanghai, November 30th, to Mr. and Mrs. A. H. SWAN, Y. M. C. A., a son (Alfred Hjalmar).

At Honanfu, December 12th, to Mr. and Mrs. E. O. BRINHOFF, C. I. M., a daughter.

At Hwaiyuan, December 13th, to Mr. and Mrs. R. G. WALKER, C. I. M., a son (Bernard Cohen).

At Shanghai, December 17th, to Mr. and Mrs. C. H. ROBERTSON, Y. M. C. A., a son.

MARRIAGES.

At Ningpo, November 18th, Mr. A. MILLER to Miss E. L. BENNETT, both of the C. I. M.

At Changsha, November 19th, Dr. E. E. WITT to Miss F. JEHLE, both of the Liebenzell Mission.

At Chefoo, December 1st, LEROY F. HEIMBERGER, M.D., to Miss LOUISE CORBETT, both of the A. P. M.

At Ningpo, December 16th, Mr. J. THOMPSON to Miss S. HARDISTY, both of the C. I. M.

DEATHS.

At Laohokow, October 27th, Miss E. BLACK, C. I. M., from dysentery.

At Siangsiang, December 2nd, HANNAH M. C. GROHMANN, aged five years and six months, from croup.

At Hsiuyen, December 4th, Mrs. P. NORGAARD.

At Shanghai, December 7th, ESTHER LYELL, daughter of Mr. and Mrs. S. E. HENING, Y. M. C. A., aged 4½ months.

At Kaifeng, December 13th, WILLIAM POWEL HARRIS, aged one year, from measles and pneumonia.

ARRIVALS.

October 28th, Rev. and Mrs. H. A. H. LEA and two children, Mr. and Mrs. A. PREEDY and child, Mr. and Mrs. E. J. MANN and two children and Mr. J. L. ROWE (ret.), and Mr. R. C. PARRY, M. R. C. S., L. R. C. P., from England; all C. I. M.

November 14th, Mr. and Mrs. H. J. MUNGEAM and two children, Mr. and Mrs. W. F. H. BRISCOE, Mrs. DANSY SMITH and child, Misses R. E. OAKESHOTT and F. L. COLLINS (ret.); all C. I. M. Miss DOROTHY MILLS, A. C. M.

November 17th, Mr. and Mrs. J. R. MUIR and two children, C. I. M., (ret.) and Sisters EDITH CONSTANCE and HELEN VERONICA, A. C. M.

November 22nd, Miss M. A. CARTWRIGHT, A. C. M.

November 29th, Miss MINNIE E. ERB, Miss JANE M. RUTAN, Miss MARY E. WALTHER, and Rev. HORACE W. HOULDING (ret.), all S. C. M.

December 1st, Miss ROBINSON, South Chihli Mission, Miss BROWN, South Chihli Mission, Rev. G. EADIE and wife, Can. Pres. Mission, Miss S. J. LETHBRIDGE, Can. Pres. Mission.

December 2nd, Miss A. E. BROWN, (ret.), Miss KATE ROBINSON, both for South Chihli Mission.

December 5th, Messrs. C. A. FLEISCHMAN and R. H. MATHEWS, Misses I. M. COLEMAN and E. L. GILES (ret.), and Miss E. E. STOWE, from Australia.

December 6th, Rev. H. MATHEWS and wife S. P. G. (ret.), Mr. HENRY COSTERUS, for South Chihli Mission, Tientsin.

December 7th, Miss G. CHANEY, Miss HALFPENNY, M. E. M., Tientsin, Miss CUSHMAN, M. E. M. (ret.) Tientsin, Miss F. R. WILSON, M. E. M., Pekin, Mr. WARNER, Rev. L. HOMP- LAND, Lutheran Free Church, Ki Kong Shan, Mr. and Mrs. R. T. SCHAEFFER, M. E. M., Kiukiang, Mr. and Mrs. A. HUMMEL, American Board, Fengchowfu, Rev. and Mrs. A. W. HAUGAN, Miss ANNA ROMING, Miss AGNES KITTELSBY, Sister MARIE FREDRICKSON (ret.), Sister CHRISTINE JOHNSON (ret.), Sister INGA DVERGSNES, Rev. EDWARD SÖVIK, (ret.), all Am. Luth. Mission. Miss RASMUSSEN, Luth. Brethren Mis- sion, Miss SODERBERG, Hauge Synod Mission, Sister ELVERA PEAR- SON, Augustana Synod Mission.

December 12th, Miss K. FULTON, Miss E. M. PRITCHARD, Wesleyan Mission, Mr. and Mrs. G. HOWELL (ret.), from England.

December 14th, Mr. A. A. TALBOT, and family, So. Pres. Miss., Tsing- kiangpu (ret.), Dr. S. COCHRAN and family, Am. Pres. Miss., Hweiyuan (ret.), Miss PEARL SYDENSTRICKER, So. Pres. M., Chinkiang, Miss WAR- NER, Nursing Home, Nanking, Mr. P. R. RUSHING and family, Independ- ent.

December 15th, Miss L. I. WEBER (ret.), Misses E. L. LARSEN and R. M. LINDESTROM.

DEPARTURES.

December 15th, Mr. and Mrs. J. GARDINER and two children, and Mrs. T. G. WILLETT and two chil- dren, to Australia.

December 26th, Mr. P. T. WATSON and family, Am. Board for U. S. A., J. J. SCHMIDT, wife, and child, Men- nonite Mission, Shantung, ALLEN N. CAMERON, Tract Press, Changsha, Hu.

